Cottell Mrs. 26 Cheyne row, Chelsea SW

Henry Cornelius Agrippa's

Fourth BOOK

OF

OCCULT PHILOSOPHY,

AND

GEOMANCY.

Magical Elements of

PETER de ABANO.

ASTRONOMICAL GEOMANCY:

THE

NATURE of SPIRITS;

And ARBATEL of

MAGIC.

First Translated into *English* by *Robert Turner*, Philomathées. 1555.

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The PREFACE.

To the unprejudiced Reader.

AS the fall of man made himself and all other creatures subject to vanity; so, by reason thereof, the most noble and excellent arts wherewith the rational soul was endued, are by the rusty canker of time brought into corruption. For Magic itself, which the ancients did so divinely contemplate, is scandalized with bearing the badge of all diabolical sorceries: which art (saith *Mirandula*) *Pauci intelligunt, multi reprehendunt, & sicut canes ignotos semper allatrant*: Few understand, many reprehend, and as dogs bark at those they know not: so do many condemn and hate the things they understand not. Many men there are, that abhor the very name and word *Magus*, because of *Simon Magus*, who being indeed not *Magus*. but *Goes*, that is, familiar with evil spirits, usurped that title But Magic and Witchcraft are far different sciences; whereof *Pliny* being ignorant, scoffeth thereat: for *Nero* (saith *Pliny**) who had the most excellent Magicians of the East sent him by *Tyridates* King of *Armenia*, who held that kingdom by him, found the art after long

* *Pliny lib.* 30. *Nat. Hist.*

ſtudy and labour altogether ridiculous. Now Witchcraft and Sorcery, are works done meerly by the Devil, which with reſpect unto ſome covenant made with man, he acteth by men his inſtruments, to accompliſh his evil ends: of theſe, the hiſtories of all ages, people and countrys, as alſo the holy Scriptures, afford us ſundry examples.

But *Magus* is a Perſian word primitively, whereby is expreſt ſuch a one as is altogether converſant in things divine; and as *Plato* affirmeth, the art of Magic is the art of worſhiping God; and the Perſians called their gods Magoús, hence *Appollonius* ſaith, that *Magus* is either o kaká plúſin Theós *or* therapeutées Theóne, that is, that *Magus* is a name ſometimes of him that is a God by nature, and ſometimes of him that is in the ſervice of God: in which latter ſenſe it is taken in *Matth* ii. 1, 2 when the wiſe men came to worſhip Jeſus, and this is the firſt and higheſt kind which is called divine Magic; and theſe the Latins did intitle *ſapientes*. or wiſe men: for the fear and worſhip of God, is the beginning of knowledge. Theſe wiſe men the Greeks call *Philoſophers*; and among the Egyptians they were termed *Pruſts*: the Hebrews termed them *Cabaliſtos*, Prophets Scribes, and Phariſees; and amongſt the Babylonians

bylonians they where known by the name of *Caldeans*; and by the Perſians they were called *Magicians*: and one ſpeaking of *Soſthenes*, one of the ancient Magicians, uſeth theſe words: *Et verum Deum merita majeſtate proſequitur, & angelos miniſtros Dei ſed veri ejus veneratione novit aſſiſtere; idem dæmonas prodit terrenos, Vagos, humanetatis inimicas*: *Soſthenes* aſcribeth the due Majeſty to the true God, and acknowledgeth that his Angels are miniſters and meſſengers which attend the worſhip of the true God; he alſo hath delivered, that there are Devils earthly and wandering, and enemies to mankind

So that the word *Magus* of itſelf imports a contemplator of divine and heavenly Sciences; but under the name of *Magic* are all unlawful Arts comprehended; as Necromancy and witchcraft, and ſuch Arts which are effected by combination with the Devil, and whereof he is a party.

Theſe Witches and Necromancers are alſo called *Malifici* or *venifici*; ſorcerers or poiſoners; of which name Witches are rightly called, who without the art of Magic do indeed uſe the help of the devil himſelf to do miſchief; practicing to mix the powder of dead bodies with oth r things by the help of the Devil prepared; and at other times to make pictures of wax, or

clay; or otherwiſe (as it were *ſacramentaliter*) to effect thoſe things which the Devil by other means bringeth to paſs. Such were, and to this day partly, if not altogether, are the corruptions which have made odious the very name of Magic, having chiefly fought, as the manner of all impoſtures is, to counterfeit the higheſt and moſt noble part of it.

A ſecond kind of Magic is Aſtrology, which judgeth of the events of things to come, natural and human, by the motions and influences of the ſtars upon theſe lower elements, by them obſerved and underſtood.

Philo Judeus affirmeth, that by this part of Magic or Aſtrology, together with the motions of the ſtars and other heavenly bodies, *Abraham* found out the knowledge of the true God while he lived in *Caldea*, *Qui contemplatione Creaturarum, cognovit Creatorum* (ſaith *Damaſcen*) who knew the Creator by the contemplation of the creature. *Joſephus* reporteth of *Abraham*, that he inſtructed the Egyptians in Arithmetic and Aſtronomy; who before *Abraham's* coming unto them, knew none of theſe Sciences.

Abraham ſanctitate & ſapientia omnium præſtantiſſimus primum Caldæos, deinde Phenices, demum Ægyptios Sacerdotes, Aſtrologia & Divina docuerit. *Abraham* the holieſt and wiſeſt of men, did firſt teach

teach the Caldeans, then the Phœnicians, and laſtly the Egyptian Prieſts, Aſtrology and Divine knowledge.

Without doubt *Hermes Triſmegiſtus*, that divine Magician and Philoſopher, who (as ſome ſay) lived long before *Noah*, attained to much Divine knowledge of the Creator through the ſtudy of Magick and Aſtrology; as his writings to this day extant among us do teſtify.

The third kind of Magic containeth the whole Philophy of nature; which bringeth to light the inmoſt virtues, and extracteth them out of natures hidden boſom to human uſe: *Virtutes in centro centri latentes*; Virtues hidden in the centre of the centre, according to the Chymiſts: of this ſort were *Albertus*, *Arnaldus de villa nova*, *Ramond*, *Bacon*, and others, *&c.*

The Magic theſe men profeſſed are thus defined. *Magia eſt connexio a viro ſapiente agentium per naturam cum patientibus, ſibi, congruentor reſpondentibus, ut inde opera prodeant, non ſine eorum admiratione qui cauſam ignorant.* Magic is the connexion of natural agents and patients, anſwerable to each other, wrought by a wiſe man, to the bringing forth of ſuch effects as are wonderful to thoſe that know not their cauſes.

In all theſe, *Zoroaſter* was well learned eſpecially in the firſt and the higheſt: for in his

Oracles he confeſſeth God to be the firſt and the higheſt; he believeth in the Trinity, which he could not inveſtigate by any natural knowledge: he ſpeaketh of Angels, and of Paradiſe; approveth the immortality of the ſoul; teacheth Truth, Faith, Hope, and Love: diſcourſing of the abſtinence and charity of the *Magi*

Of this *Zoroaſter*, *Euſebius* in the Theology of the Phœnicians, uſing *Zoroaſter's* own words: *Hæc ad verbum ſcribit* (ſaith *Euſebius*) *Deus primus incorruptibilium, ſempiternus ingenitus, expers partium, ſibiipſi ſimillimus, bonorum omnium auriga, munera non expectans, optimus, prudentiſſimus, pater juris, ſine doctrina juſtitiam perdoctus, natura perfectus, ſapiens. Sacræ naturæ unicus inventor, &c.* Thus ſaith *Zoroaſter*, word for word: God the firſt, incorruptable, everlaſting, unbegotten, without parts, moſt like himſelf, the guide of all good, expecting no reward, the beſt, the wiſeſt, the father of right, having learned juſtice without teaching, perfect, wiſe by nature, the only inventor thereof.

So that a Magician is no other but *divinorum cultor & interpres*, a ſtudious obſerver and expounder of divine things; and the art itſelf is none other than *quam Naturalis Philoſophiæ abſoluta conſummatio*, than the abſolute perfection of natural Philoſophy. Nevertheleſs there is a mixture

mixture in all things, of good with evil, of falſhood with truth, of corruption with purity. The good, the truth, the purity, in every kind, may well be embraced: as in the ancient worſhiping of God by Sacrifice, there was no man knowing God among the Elders, that did forbear to worſhip the God of all power or condemn that kind of Worſhip, becauſe the Devil was ſo adored in the Image of *Baal*, *Dagon*. *Aſtaroth*, *Chemoſh*, *Jupiter*, *Apollo*, and the like.

Neither did the abuſe of Aſtrology terrify *Abraham*, (if we believe the moſt ancient and religious Writers) from obſerving the motions and natures of the heavenly bodies. Neither can it dehort wiſe and learned men in theſe days from attributing thoſe vertues influences, and inclinations, to the Stars and other Lights of heaven, which God hath given to thoſe his glorious creatures.

I muſt expect ſome calumnies and obtrectations againſt this from the malicious prejudiced man, and the lazy affecters of ignorance, of whom this age ſwarms: but the voice and ſound of the Snake and the Gooſe is all one. But our ſtomachs are not now ſo queazy and tender, after ſo long time feeding upon ſolid Divinity; nor are we ſo umbragious and ſtart-

ling, having been ſo long enlightened in God's path, that we ſhould relapſe into that childiſh Age, in which *Ariſtotle's* Metaphyſics, in a council in *France*, was forbid to be read.

But I incite the Reader to a charitable opinion hereof, with a Chriſtan Proteſtation of an innocent purpoſe therein; and intreat the Reader to follow this advice of *Tabæus Qui litigant, ſint ambo in conſpectu tuo mali & rei.* And if there be any ſcandal in this enterprize of mine, it is taken, not given. And this comfort I have in that Axiome of *Triſmegiſtus, Qui pius eſt, ſumme phyloſophatur.* And therefore I preſent it without diſguile, and object to it all of candor and indifference: and of readers, of whom there be four ſorts, as one obſerves: Spunges, which attract all without diſtinguiſhing; Hour-glaſſes, which receive, and pour out as faſt; Bags, which retain only the dregs of Spices, and let the Wine eſcape: and Sieves, which retain the beſt only. Some there are of the laſt ſort, and to them I preſent this *Occult Philoſophy*, knowing that they may reap good thereby. And they who are ſevere againſt it, they ſhall pardon this my opinion, that ſuch their ſeverity proceeds from Self-guiltineſs; and give me leave to apply that of *Ennodius*, that it is the nature of the Self-wickedneſs

wickedneſs, to think that of others, which they themſelves deſerve. And it is all the comfort which the guilty have, Not to find any innocent But that amongſt others this may find ſome acceptation, is the deſire of,

R. TURNER.

London, Auguſt, 1554.

To his ſpecial friend Mr. R. Turner, *on his judicious Tranſlation of* Corn. Agrippa.

AS one that juſt out of a trance appears,
Amaz'd with ſtranger ſights, whoſe ſecret fears
Are ſcarcely paſt, but doubtful whether he
May credit's eyes, remaineth ſtedfaſtly
Fix'd on thoſe objects; juſt like him I ſtand,
Rapt in amazement to behold that can
By art come near the Gods, that far excel
The Angels that in thoſe bright ſpheres do dwell.
Behold *Agrippa* mounting the lofty ſkies,
Talking with Gods; and then anon he pries
Int' earth's deep cabinet, as t' *Mercury*,
All kinds of ſpirits willing ſubjects be,
And more than this his book ſupplies: but we
Blind mortals, no ways could be led to ſee
That light without a taper, then thou to us,
Muſt be *Agrippa* and an *Oedipas*.
Agrippa once again appears, by thee
Pull'd out o' th' aſhes of Antiquity.
Let ſquint-ey'd envy pine away, whilſt thou
Wear'ſt crowns of Praiſe on thy deſerving brow.

I. P. B. *Cantibrigiæ.*

To his ingenious friend Mr. Turner *upon his* Tranſlation.

THrice noble Soul! renown'd Epitome,
Of Learning and Occult Philoſophy;
That unknown Geomancy doſt impart,
With profound ſecrets of that abſtruſe Art!
T' expound Natural Magic is thy talk;
Not hell born Necromancy to unmaſk;
Expoſing myſteries to public view,
That heretofore were known to very few.
Thou doſt not keep thy knowledge to thyſelf,
(As baſe covetous Miſers do their pelf;
Whoſe numerous bags of ruſty eaten gold,
Profits none, till themſelves are laid in mold)
But ſtudious of public good doſt make
All of th' fruits of thy labours to partake.
Therefore if ſome captious Critic blame
Thy writing ſurely then his judgment's lame.
Art hath no hater but an empty pate.
Which can far better carp, than imitate.
Nay *Zoilus* or *Momus* will not dare
Blame thy tranſlation, without compare
Excellent. So that if an hundred tongues
Dame nature had beſtow'd, and brazen lungs;
Yet rightly to ebuccinate thy praiſes,
I ſhould want ſtrength, as well as polite phraſes.
But if the gods would grant what I do crave,
Then *Enoch's* tranſlation thou ſhalt have

W. P. S. John's *Cambr.*

To his Friend the Author on his Tranſlation.

WHAT not a *Sibyl* or *Caſſandra* left?
Apollo ceas'd? has ſharp-fang'd time bereft
Us of the Oracles? Is *Dodan's* grove
Cut down? Does ne'er a word proceed from *Jove*
Into the ears of mortals that inherit
Tireſias ſoul, or the great *Calcha's* ſpirit?
What is become o' th' *Augurs* that foretold
Nature's intents? are the *Magi* dead that could
Tell what was done in every ſphere? Shall we
Not know what's done in the remot'ſt country
Without great travel? Can't we below deſcry
The mind o' th' gods above? All's done by thee,
Agrippa; all their arts lie couch'd in thee.
Th' art that before in divers heads did lie,
Is now collect int' one monopoly.
But all's in vain; we lack'd an *Oedipus*,
Who ſhould interpret's meaning unto us:
This thou effect'ſt with ſuch dexterity,
Adding perhaps what the Author ne'er did ſee;
That we may ſay, thou doſt the art renew;
To thee the greater half of the praiſe is due.

J. B. *Cantabrigiæ.*

To

To the Author, on his Tranſlation of Cornelius Agrippa.

PALLAS of learning th'art, if Goddeſs nam'd;
Which Prototype thy knowledge hath explain'd;
Which nature alſo ſtriving to combine,
Science and Learning in this form of thine,
To us not darkly, but doth clearly ſhew
Knowledge of Myſteries as the ſhrine in you.
By thy permiſſion 'tis, we have acceſs
Into Geomancy; which yet, unleſs
Thou haſt unmaſk'd, a myſtery 't had lain,
A taſk too hard for mortals to explain.
Which ſince thou haſt from the *Lethæan* floods
Preſerv'd, we'll conſecrate the Laurel buds
To thee: (*Phœbus* diſmiſſed) thine ſhall be
The Oracle, to which all men ſhall flee
in time of danger; thy predictions ſhall,
To whatſoever thou command'ſt, inthral
Our willing hearts; yea, thou ſhalt be
Sole Prophet, we obedient to thee.

J. R.

To the Author, on his ingenious Tranſlation of Cornelius Agrippa.

WHAT is't I view? *Agrippa* made to wear
An Engliſh habit? ſure 'tis ſomething rare.
Or are his Roman garments, by thy Wit,
Tranſlated to an Engliſh garb ſo fit
T' illuſtrate him? for that thou haſt, we ſee.
Enlightened his obſcure Philoſophy;
And that which did ſo intricate remain,
Thou haſt expos'd to ev'ry vulgar brain.
If then thy beams through ſuch dark works ſhine clear,
How ſplendent will they in thine own appear;
Then go thou on, brave ſoul, to ſpread ſuch rays
Of Learning through the world, may ſpeak thy praiſe.
And fear no Critics: for thou, by a ſpell,
Canſt force their tongues within their teeth to dwell.

Jo. Tabor,

of St. *John's* in *Cambridge.*

To the Author, on his Tranſlation of Cornelius Agrippa.

DOth *Phœbus* ceaſe to anſwer t' our demands,
Or will he not accept at mortals hands
A ſad bidental? and is *Sibyls* cave,
Inhabitable? or may *Tireſias* have
No ſucceſſor nor rival? how ſhall we
Then *Oedipus* to th' world direct; if he
Do inceſs add to parricide, th' are dumb
That could predict what things would ſurely come
And they are ſilent that knew when t' apply
T' our body-politic purge and phlebotomy
How will bold thieves our treaſures rob, who ſhall
Loſt goods regain, or by his charms recall
The nocent? ſh' art by thee repriev'd:
In thee the *Magi* ſeem to be reviv'd
Phœbus is not brain-ſick, *Joves* doves not dead,
Th' oracles not ceas'd: *Agrippa's* bed
(Like the Arabian birds ſelf-builded neſt (reſt)
Which firſt her urn proves, then her quickning
Hath thee produc'd more than his equal ſure,
Elſe had this art as yet remain'd obſcure,
A miracle to vulgars, well known to none,
Scarce read by deepeſt apprehenſion.
Then I'll conclude, ſince thou doſt him explain,
That the younger brother hath the better brain.

John Tomlinſon.
of St. *John's* in *Cambridge.*

To his good friend the Author, on his Tranſlation of Occult Philoſophy, *and* Geomancy.

MOST noble undertakings! as if art
And prudence ſhould a bargain make t' impart
Refulgent luſtres: you ſend forth a ray,
Which nobleſt patrons never could diſplay,
Well may *Diana* love you and inſpire,
Your nobleſt genius with celeſtial fire,
Whoſe ſparkling fancy with more power can quell,
And ſooner conquer than a magic ſpell.
The author thought not, (when he pen'd the book)
To be ſurmounted with a higher look,
Or be o'er topt b' a more triumphant ſtrein,
Which ſhould exalt his then moſt pleaſant vein,
But ſeeing that a later progeny
Hath ſnatch'd his honour from obſcurity,
Both ſhall revive and make ſpectators know
The beſt deſervers of the laurel bow,
Nature and art here ſtrive, the victory
To get: and tho' to yield he doth deny,
Th' haſt got the ſtart: tho' he triumph in praiſe,
Yet may his Ivy wait upon your bays.

M. S.
Contabrigiæ.

Henry

Henry Cornelius Agrippa,
Of GEOMANCY.

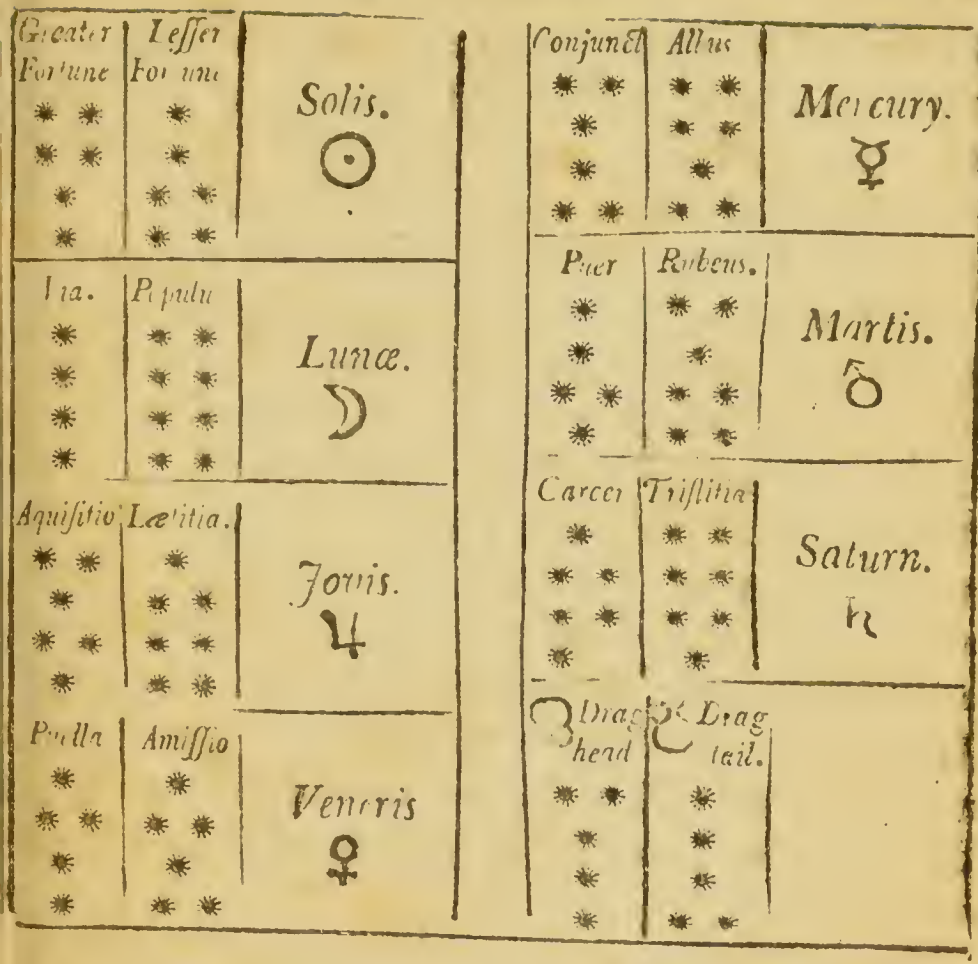
GEOMANCY is an art of divination, whereby the judgment may be rendered by lot, or deſtiny to every queſtion of every thing whatſoever: but the art hereof conſiſteth eſpecially in certain points, whereof certain figures are deducted according to the reaſon or rule of equallity or inequallity, likeneſs or unlikeneſs; which figures are alſo reduced to the celeſtial figures, aſſuming their natures and properties, according to the courſe and forms of the ſigns and planets. Notwithſtanding this in the firſt place we are to conſider, that this kind of art can declare or ſhew forth nothing of verity, unleſs it ſhall be radical in ſome divine virtue; and this the authors of this ſcience have demonſtrated to be two-fold: the one whereof conſiſts in religion and ceremonies; and therefore they will have the projecting of the points of this art to be made with ſigns in the earth: wherefore the art is appropriated to this element the earth, even as pyromancy to the fire, and hydroman-

cy

cy to the element of water: then whereas they judged the hand of the projecter or worker to be moſt powerfully moved and directed to the terreſtrial ſpirits; and therefore the firſt uſed certain holy incantations and deprecations, with other rites and obſervations, provoking and alluring ſpirits of this nature hereunto.

Another power there is that doth direct and rule this lot or fortune, which is in the very ſoul itſelf of the projector, when he is carried to this work with ſome great egreſs of his own deſire. for this art hath a natural obedience to the ſoul itſelf, and of neceſſity hath efficacy and is moved to that which the ſoul itſelf deſires; and this way is by far more true and pure: neither matters it where or how thoſe points are projected: therefore this art hath the ſame radix with the art of Aſtrological queſtions: which alſo can no otherwiſe be verified, unleſs with a conſtant and exceſſive affection of the Querent himſelf. Now then that we may proceed to the praxis of this art; firſt it is to be known, that all figures upon which this whole art is founded are only ſixteen, as in this following table you ſhall ſee noted, with their names.

Greater



Now we proceed to declare with what planets these figures are distributed: for hereupon all the propriety and nature of figures, and the judgment of the whole art dependeth; therefore the *greater* and *lesser fortune* are ascribed to the Sun; but the *first* or *greater fortune* is when the sun is diurnal, and posited in his dignities; the other or *lesser fortune*, is when the sun is nocturnal, or placed in less dignities. *Via* and *Populus*, (that is, the way, and people) are referred

ferred to the moon; the firſt from her beginning and increaſing, the ſecond from her full light and quarter decreaſing. *Acquiſitio*, and *Lætitia*, (which is gain, profit, joy, and gladneſs) are of *Jupiter*: but the firſt hath *Jupiter* the *greater fortune*, the ſecond the *leſſer*, but without detriment. *Puella* and *Amiſſio* are of *Venus*; the firſt fortunate, the other (as it were retrograde, or combuſt. *Conjunctio* and *Albus* are both figures of *Mercury*, and are both good: but the firſt the more fortunate. *Puer* and *Rubeus* are figures aſcribed to *Mars*; the firſt whereof hath *Mars* benevolent, the ſecond malevolen. *Carcer* and *Triſtitia* are both figures of *Saturn*, and both evil; but the firſt of the greater detrement. The Dragons head and Dragons tail do follow their own natures.

And theſe are the infallible compariſons of the figures, and from theſe we may eaſily diſcern the equality of their ſigns; therefore the *greater* and *leſſer fortunes* have the ſign of *Leo.* which is the houſe of the Sun: *Via* and *Populus* have the ſign of *Cancer*, which is the houſe of the Moon: *Aquiſitio* hath for his ſign *Piſces*; and *Lætitia Sagittary*, which are both the houſes of *Jupiter*: *Puella* hath the ſign of *Taurus*, and *Amiſſio* of *Libra*, which are the houſes of *Venus*: *Conjunctio* hath for his ſign *Virgo*, and *Albus* the ſign *Gemini*,

ii, the houſes of *Mercury*: *Puella* and *Rubeus* ave for their ſign *Scorpio*, the houſe of *Mars*: *Carcer* hath the ſign *Capricorn*, and *Triſtitia Aqua-v*, the houſes of *Saturn*: the Dragons head and ail are thus divided the head to *Capricorn*, and ne Dragons tail adhereth to *Scorpio*: and from ence you may eaſily obtain the Triplicities of neſe ſigns, after the manner of the triplicities of ne ſigns of the zodiac: *Puer* therefore, both *for-nes* and *Lætitia*, do govern the fiery triplicity; *Puella*, *Conjunctio*. *Carcer*. and the Dragons head, ne earthly triplicity: *Albus*, *Amiſſio*. and *Triſtitia*, o make the airy triplicity: and *Via*, *Populus*, nd *Rubeus*, with the Dragons tail, and *Aquiſitio*, ne the watry triplicity; and this order is taken ccording to the courſe or manner of the ſigns.

But if any will conſtitute theſe triplicities ac-ording to the natures of the planets and figures emſelves, let him obſerve this rule, that *Fortu-a major*, *Rubeus*, *Puer*, and *Amiſſio*, do make ne fiery triplicity: *Fortuna minor*. *Puella Læti-a*, and *Conjunctio*, the triplicity of the air: *Ac-uiſitio*, the Dragons tail, *Via*, and *Populus*, do govern the watry triplicity; and the earthly tri-plicity is ruled by *Carcer*, *Triſtitia*, *Albus*, and ne Dragons head. And this way is rather to be obſerved than the firſt which we have ſet forth; becauſe it is conſtituted according to the rule and manner of the ſigns.

This

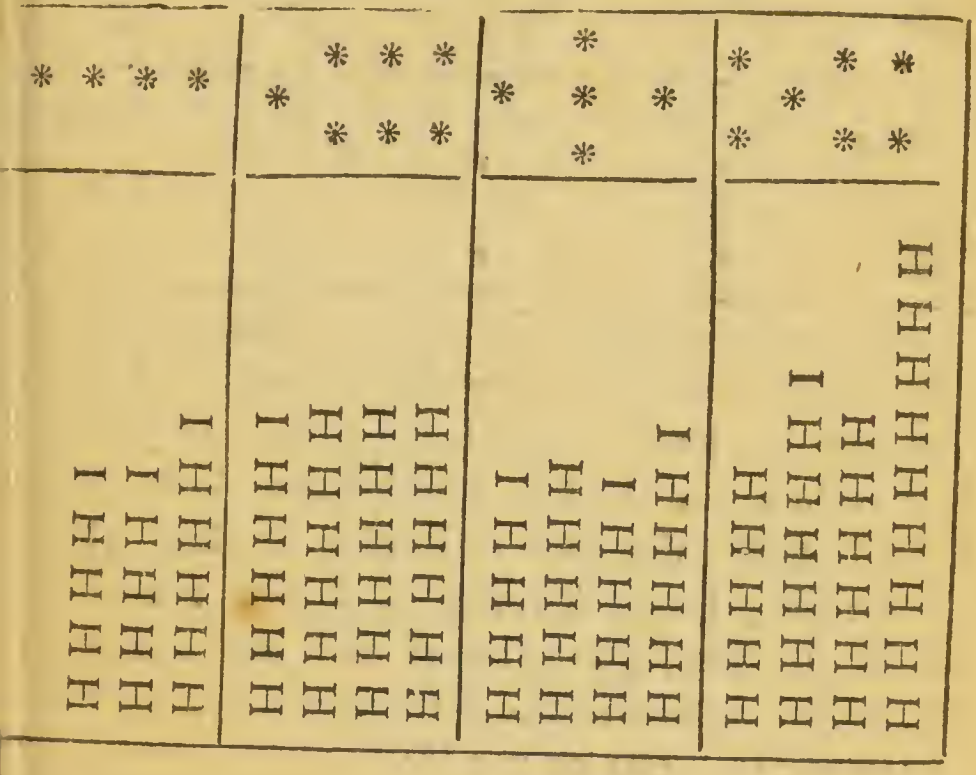
This order is far more true and rational that that which vulgarly is uſed, which is deſcribed after this manner: of the fiery triplicity are *Cauda*, *Fortuna minor*. *Amiſſio*, and *Rubeus*: of the airy triplicity are, *Acquiſitio*, *Lætitia*, *Puer*, and *Conjunctio*: of the watry triplicity are *Populus Via*, *Albus*, *Puella*: and *Caput*, *Fortuna major*, *Cancer* and *Triſtitia*, are of the earthly triplicity.

They do likewiſe diſtribute theſe figures to the twelve ſigns of the zodiac. after this manner *Acquiſitio*, is given to *Aries*; *Fortuna* both *major* and *minor* to *Taurus*; *Lætitia* to the ſign *Gemini* *Puella* and *Rubeus* to *Cancer*; *Albus* is aſſigned to *Leo*, *Via* to *Virgo*; the Dragons head and *Conjunctio* to *Libra*; *Puer* is ſubmitted to *Scorpio*, *Triſtitia* and *Amiſſio* are aſſigned to *Sagitttary*; the Dragons tail to *Capricorn*; *Populus* to *Aquarius* and *Cancer* is aſſigned to the ſign *Piſces*.

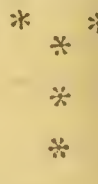
And now we come to ſpeak of the manner of projecting or ſetting down theſe figures, which is thus, that we ſet down the points according to their courſe in four lines. from the right hand towards the left and this in four courſes: there will therefore reſult unto us four figures made in four ſeveral lines, according to the even or uneven marking every ſeveral line; which four figures are wont to be called *Matres*: which do bring forth the reſt, filling up and completing

the

the whole figure of judgment, an example whereof you may see here following.



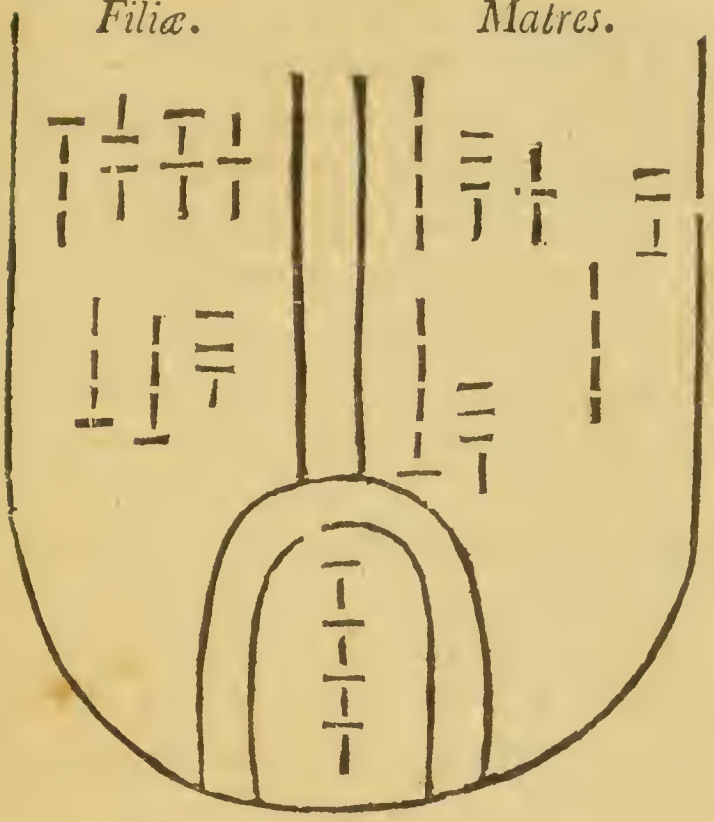
Of these four *Matres* are also produced four other secondary figures, which they call *Filiæ*, or succedents, which are gathered together after this manner, that is to say, by making the four *Matres* according to their order, placing them by course one after another **; then that which shall result out of every line maketh the figure of *Filiæ*, the order whereof is by descending from the superior points through both *mediums* to the west: as in this example,

Matres.				
Filiæ produced.				

And theſe figures do make eight houſes of heaven, after this manner, by placing the figures from the left hand towards the right: as the four *Matres* do make the four firſt houſes, ſo the four *Filiæ* do make the four following houſes, which are the fifth, ſixth, ſeventh, and eight: and the reſt of the houſes are found after this manner; that is to ſay, out of the firſt and ſecond is derived the ninth, out of the third and fourth the tenth; out of the fifth and ſixth the eleventh; and out of the ſeventh and eighth the twelfth: by the combination of joining together of two figures according to the rule of the even or uneven number in the remaining points of each figure. After the ſame manner they are produced out of the laſt four figures, that is to ſay, of the ninth, tenth, eleventh, and twelfth, two figures, which they call *Coadjutrices* and *Teſtes*; out of which two, is alſo one conſtituted, which is called the index of the whole figure, or thing queſited: as appeareth in this example following.

A

A Theme of Geomancy.



And this which we have declared is the common manner obſerved by Geomancers, which we do not altogether reject neither extol; therefore this is only to be conſidered in our judgments: now therefore I will give you the true figure of Geomancy, according to the right conſtitution of Aſtrological reaſon, which is thus.

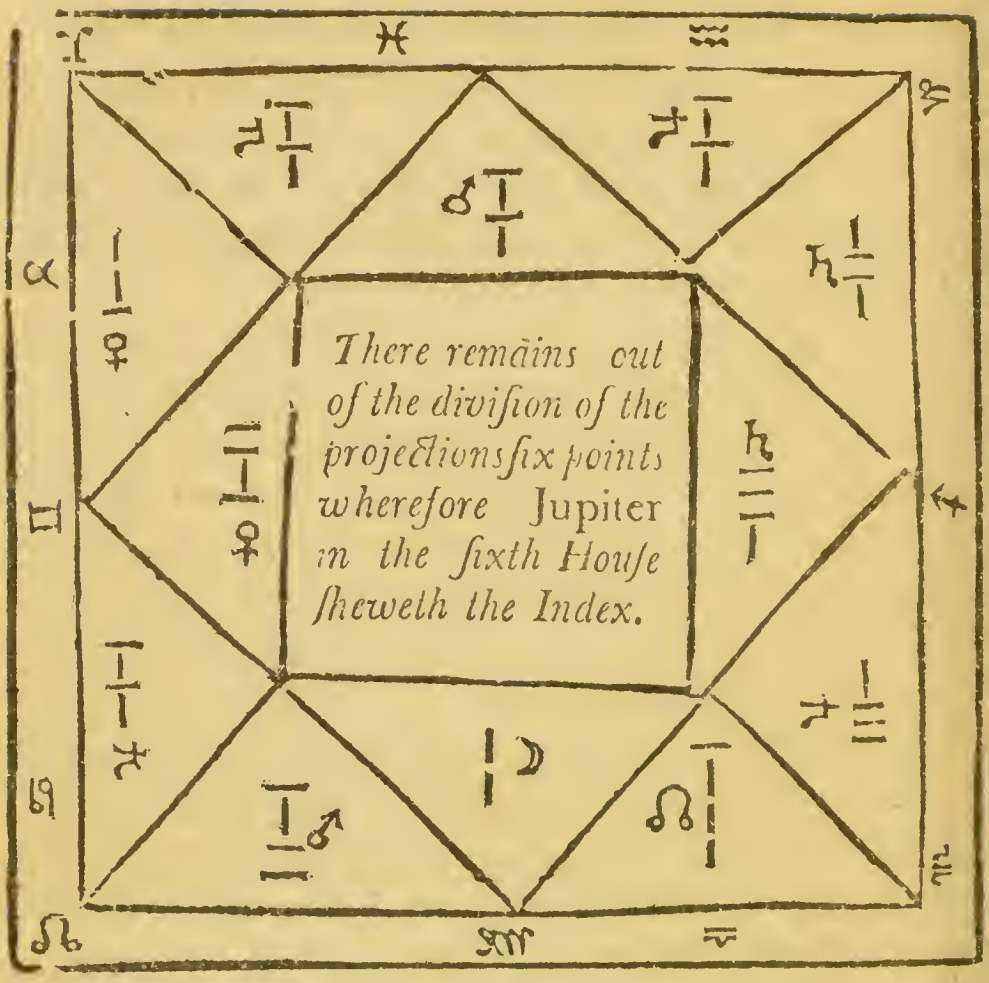
As the former *Matres* do make the four angles of an houſe, the firſt maketh the firſt angle, the ſecond the ſecond angle, the third maketh the third angle, and the fourth the fourth angle; ſo

the four *Filiæ* arising from the *Matres*, do constitute the four succedent houses; the first maketh the second house, the second the eleventh, the third the eighth, and the fourth maketh the first house; the rest of the houses, which are cadents, are to be calculated according to the rule of their triplicity; that is to say, by making the ninth out of the fourth and fifth, and the sixth out of the tenth and second, of the seventh and eleventh the third, and of the fourth and eighth the twelfth.

And now you have the whole figure of true judgment constituted according to true and efficacious reasons, whereby I shall shew how you shall complete it: the figure which shall be in the first house shall give you the sign ascending, which the first figure sheweth; which being done, you shall attribute their signs to the rest of their houses, according to the order of the signs: then in every house you shall note the planets according to the nature of the figure: then from all these you shall build your judgment according to the signification of the planets in the signs and houses wherein they shall be found, and according to their aspects among themselves, and to the place of the querent and thing quesited; and you shall judge according to the nature of the signs ascending in their houses, and according to the

the nature and properties of the figures which they have placed into the ſeveral houſes, and according to commixture of other figures aſpecting them: the index of the figure which the Geomancers for the moſt part have made, how it is found in the former figure.

But here we ſhall give you the ſecret of the art of finding out the Index in the ſubſequent figure, which is thus: that you number all the points which are contained in the lines of the projections, and this you ſhall divide by twelve: and that which remaineth project from the aſcendent by the ſeveral houſes, and upon which houſe there falleth a final unity, that figure giveth you a competent judgment of the thing queſited: and this together with the ſignifications of the judgments aforeſaid. But if on either part they ſhall be equal, or ambiguous, then the index alone ſhall certify you of the thing queſited. The example of this Figure is here placed.



It remaineth now, that we declare, of what thing and to what houſe a queſtion doth appertain. Then, what every figure doth ſhew or ſignify concerning all queſtions in every houſe.

Firſt therefore we ſhall handle the ſignifications of the houſes; which are theſe.

The firſt houſe ſheweth the perſon of the querent, as often as a queſtion ſhall be propoſed concerning himſelf, or his own matters, or any thing

thing appertaining to him. And this houſe declareth the judgment of the life, form, ſtate, condition, habit, diſpoſition, form and figure. and of the colour of men. The ſecond houſe containeth the judgment of ſubſtance, riches, poverty, gain and loſs, good fortune and evil fortune: and of accidents in ſubſtance; as theft, loſs or negligence. The third houſe ſignifieth brethren, ſiſters and collaterals in blood: it judgeth of ſmall journies, and fidelities of men The fourth houſe ſignifies father and grandfather, patrimony and inheritance, poſſeſſions, buildings, fields, treaſure and things hidden: it giveth alſo the deſcription of thoſe who want any thing by theft, loſing, or negligence. The fifth houſe giveth judgment of legates, meſſengers, rumours, news; of honour, and of accidents after death: and of queſtions that may be propounded concerning women with child, or creatures pregnant. The ſixth houſe giveth judgment of infirmities, and medicines; of familiars and ſervants; of cattle and domeſtic animals, the ſeventh houſe ſignifieth wedlock, whòredom, and fornication; rendereth judgment of friends, ſtrifes, and controverſies; rendereth judgment of Judges. The eighth hath ſignification of death, and of thoſe things which come by death of legates, and hereditaments; of the dowry or portion of a wife. The ninth

houſe ſheweth journies, faith, and conſtancy; dreams, divine ſciences, and religion. The tenth houſe hath ſignification of honours, and of magiſterial offices. The eleventh houſe ſignifies friends and the ſubſtance of Princes. The twelfth houſe ſignifies enemies, ſervants, impriſonment, and misfortune, and whatſoever evil can happen beſides death and ſickneſs, the judgments whereof are to be required in the ſixth houſe and in the eighth.

It reſts now, that we ſhew you what every figure before ſpoken of ſignifieth in theſe places; which we ſhall now unfold.

Fortuna major being found in the firſt houſe, giveth long life and freeth from the moleſtation of diſeaſes: it demonſtrateth a man to be noble, magnanimous, of good manners, mean of ſtature, complexion ruddy, hair curling, and his ſuperior members greater than his inferior. In the ſecond houſe, he ſignifies manifeſt riches and manifeſt gain, good fortune, and the gaining of any thing loſt or miſlaid; the taking of a thief, and recovery of things ſtolen. In the third houſe, he ſignifieth brethren and kinſmen, nobles, and perſons of good converſation; journies to be proſperous and gainful with honour: it demonſtrateth men to be faithful, and their friendſhip to be unfeigned. In the fourth houſe, he repreſents

ſents a father to be noble, and of good reputation, and known by many people: he enlargeth poſſeſſions in cities, increaſeth patrimonies, and diſcovereth hidden treaſures. In this place he likewiſe ſignifies theft, and recovers every thing loſt. In the fifth houſe, he giveth Joy by children, and cauſeth them to attain to great honours: Embaſſages he rendereth proſperous; but they are purchaſed with pains and prayers: he noteth rumours to be true: he beſtoweth public honours and cauſeth a man to be very famous after death, foreſheweth a woman with child to bring forth a man child In the ſixth houſe, he freeth from diſeaſes: ſheweth thoſe that have infirmities ſhall in a ſhort time recover: ſignifieth a Phyſician to be faithful and honeſt, to adminiſter good Phyſic, of which there ought to be had no ſuſpicion; houſehold ſervants and miniſters to be faithful; and of animals he chiefly ſignifies horſes. In the ſeventh houſe, he giveth a wife rich, honeſt and of good manners; loving and pleaſant; he overcometh ſtrifes and contentions. But if the queſtion be concerning them, he ſignifieth the adverſaries to be very potent, and great favourites In the eighth houſe, if a queſtion be propoſed of the death of any one, it ſignifies he ſhall live: the kind of death he ſheweth to be good and natural; an honeſt burial, and ho-

nourable funerals; he foreſheweth a wife to have a rich dowry, legacies and inheritances. In the ninth houſe, he ſignifieth journies to be proſperous; and by land on horſeback, rather than on foot; to be long, and not ſoon accompliſhed: he ſheweth the return of thoſe that are abſent; ſignifies men to be of good faith, and conſtant in their intentions; and religious; and that never change or alter their faith: dreams he preſageth to be true; ſignifieth true and perfect ſciences. in the tenth houſe, he foreſheweth great honours, beſtoweth public Offices, Magiſtracy, and judgments; and honours in the courts of Princes: ſignifieth Judges to be juſt, and not corrupted with gifts; bringeth a cauſe to be eaſily and ſoon expidited: ſheweth Kings to be potent, fortunate, and victorious: denoteth victory to be certain: ſignifieth a mother to be noble, and of long life. In the eleventh houſe, he ſignifieth true friends, and profitable; a Prince rich and liberal: maketh a man fortunate, and beloved of his Prince. In the twelfth houſe, if a queſtion be propoſed of the quality of enemies, it demonſtrateth them to be potent and noble, and hardly to be reſiſted; but if a queſtion ſhall be concerning any other condition or reſpect of the enemies, he will deliver from their treacheries. It ſignifies faithful ſervants; reduceth fugitives;

hath

hath ſignification of animals, as horſes, lions, and bulls: freeth from impriſonments, and eminent dangers he either mitigateth or taketh away.

Fortuna minor in the firſt houſe, giveth long life, but incumbred with divers moleſtations and ſicknefſes: it ſignifieth a perſon of ſhort ſtature, a lean body, having a mold or mark in his forehead or right eye. In the ſecond houſe, he ſignifies ſubſtance, and that to be conſumed with too much prodigality: hideth a thief; and a thing ſtolen is ſcarcely to be recovered, but with great labour. In the third houſe, he cauſeth diſcord amongſt brethren and kinsfolk; threateneth danger to be in a journey, but eſcapeth it; rendereth men to be of good faith, but of cloſe and hidden minds. In the fourth houſe, he prejudiceth patrimonies and inheritances; concealeth treaſures; and things loſt cannot be regained, but with great difficulty: he ſignifieth a father to be honeſt but a ſpender of his eſtate through prodigality, leaving ſmall portions to his children. *Fortuna minor* in the fifth houſe, giveth few children; a woman with child he ſignifies ſhall have a woman child; ſignifies embaſſages to be honourabe, but little profitable; raiſeth to mean honours; giveth a good fame after death, but not much divulged; nor of laſting memory. In the ſixth houſe, he ſignifies diſeaſes, both ſanguine and

and choleric: ſheweth the ſick perſon to be in great danger, but ſhall recover: ſignifies faithful ſervants, but ſlothful and uprofitable: and the ſame of other animals. In the ſeventh houſe, he giveth a wife of a good progeny deſcended; but you ſhall be incumbered with many troubles with her: cauſeth love to be anxious and unconſtant: prolongeth contentions, and maketh ones adverſaries to circumvent him with many cavillations; but in proceſs of time he giveth victory. In the eighth houſe, he ſheweth the kind of death to be good and honeſt; but obſcure, or in a ſtrange place, or pilgrimage, diſcovereth legacies and poſſeſſions; but to be obtained with ſuit and difficulty; denoteth funerals and buryings to be obſcure, the portion of a wife to be hardy gotten, but eaſily ſpent. In the ninth houſe, he maketh journies to be dangerous; and a party abſent ſlowlyto return: cauſeth men to be occupied in offices of religion: ſheweth ſciences to be unaccompliſhed; but keepeth conſtancy in faith and religion. In the tenth houſe, he ſignifieth Kings and Princes to be potent; but to gain their power with war and violence: baniſhed men he ſheweth ſhall ſoon return: it likewiſe diſcovereth honours, great offices and benefits: but for which you ſhall continually labour and ſtrive, and wherein you ſhall have no ſtaple continuance

ance; A Judge ſhall not favor you; ſuits and contentions he prolongeth: a father and mother he ſheweth ſhall ſoon die, and always to be affected with many diſeaſes. In the eleventh houſe, he maketh many friends, but ſuch as are poor and uprofitable, and not able to relieve thy neceſſities: it ingratiates you with Princes, and giveth great hopes, but ſmall gains! neither long to continue in any benifice or offices beſtowed by a Prince. In the twelfth houſe, he ſheweth enemies to be crafty, ſubtil, and fraudulent, and ſtudying to circumvent you with many ſecret factions: ſignifies one in priſon to be long detained, but at length to be delivered: animals he ſheweth to be unfruitful, and ſervants unprofitable; and the changes of fortune to be frequent, from good to evil, and from bad to good.

Via in the firſt houſe, beſtoweth a long and proſperous life; giveth ſignification of a ſtranger, lean of body, and tall of ſtature; fair of complexion, having a ſmall beard; a perſon liberal and pleaſant, but ſlow, and little addicted to labour. In the ſecond houſe, he increaſeth ſubſtance and riches; recovering any thing that is ſtolen or loſt, but ſignifies the thief to be departed without the city. In the third houſe, he multiplies brethren and kinsfolks, ſignifies continual journies

journies, and profperous; men that are publicly known, honeft, and of good converfation.

Via in the fourth houfe, fignifies the father to be honeft; increafeth the patrimony and inheritance; produceth wealthy fields; fheweth treafure to be in the place inquired after; recovereth any thing loft. In the fifth houfe, he increafeth the company of male children; fheweth a woman with child to bring forth a male child; fendeth embaffages to ftrange and remote parts; increafeth public honours; fignifieth an honeft kind of death, and to be known through many provinces.

Via in the fixth houfe, preferveth from ficknefs; fignifies the difeafed foon to recover: giveth profitable fervants, and animals fruitful and profitable. In the feventh houfe, he beftoweth a wife fair and pleafant, with whom you fhall enjoy perpetual felicity: caufeth ftrifes and controverfies moft fpeedily to be determined; adverfaries to be eafily overcome, and that fhall willingly fubmit their controverfies to the arbitration of good men. In the eight houfe, he fheweth the kind of death to proceed from phlegmatic difeafes; to be honeft, and of good report: difcovereth great legacies, and rich inheritances to be obtained by the dead: and if any one hath been reported to be dead, it fheweth him to be alive.

Via

Via in the ninth houſe, cauſeth long journies by water, eſpecially by ſea, and protendeth very great gains to be acquired thereby; he denoteth prieſthoods, and profits from eccleſiaſtical employments: maketh men of good religion, upright, and conſtant faith: ſheweth dreams to be true, whoſe ſignification ſhall ſuddenly appear: increaſeth philoſophical and gramatical ſciences, and thoſe things which appertain to the inſtruction and bringing up of children.

In the tenth houſe if *Via* be found, he maketh Kings and Princes happy and fortunate. and ſuch as ſhall maintain continual peace with their Allies; and that they ſhall require amity and friendſhip amongſt many Princes by their ſeveral embaſſages; promoteth public honours, offices, and magiſtracy amongſt the vulgar and common people: or about things pertaining to the water, journies, or about gathering taxes and aſſeſſments: ſheweth Judges to be juſt and merciful, and that ſhall quickly diſpatch cauſes depending before them: and denotes a mother to be of good repute, healthy, and of a long life.

In the eleventh houſe, he raiſeth many wealthy friends, and acquireth faithful friends in foreign Provinces and countries, and that ſhall willingly relieve him that requires them, with all help and diligence: it ingratiates perſons with profit

profit and truſt amongſt Princes, employing him in ſuch offices, as he ſhall be incumbered with continual travels

Via in the twelfth houſe, cauſeth many enemies, but ſuch as of whom little hurt or danger is to be feared: ſignifies ſervants and animals to be profitable: whoſoever is in priſon, to be eſcaped, or ſpeedily to be delivered from thence: and preſerveth a man from the evil accidents of fortune.

Populus being found in the firſt houſe, if a queſtion be propounded concerning that houſe, ſheweth a mean life, of a middle age, but inconſtant, with divers ſickneſſes, and various ſucceſſes of fortune: ſignifies a man of a middle ſtature, a groſs body, well ſet in his members; perhaps ſome mold or mark about his left eye. But if a queſtion ſhall be propoſed concerning the figure of a man, and to this figure if there be joined any of the figures of *Saturn* or *Rubeus*, it ſheweth the man to be monſtrouſly deformed; and that deformity he ſignifies to proceed from his birth. but if in the fifth houſe. if he be encompaſſed with malevolent aſpects, then that monſtrouſneſs is to come. In the ſecond houſe, *Populus* ſheweth a mean ſubſtance, and that to be gotten with great difficulty: maketh a man alſo always ſenſible of laborious toil: things

ſtolen

ſtolen are never regained: what is loſt ſhall never be wholy recovered: that which is hidden ſhall not be found But if the queſtion be of a thief, it declareth him not yet to be fled away, but to lie lurking within the city. In the third houſe *Populus* raiſeth few friends, either of brethren or kindred; foreſheweth journies, but with labour and trouble; notwithſtanding ſome profit may accrue by them: denotes a man unſtaple in his faith, and cauſeth a man often to be deceived by his companions. In the fourth houſe, it ſignifies a father to be ſickly. and of a laborious life, and his earthly poſſeſſions and inheritance to be taken away: ſheweth profit to be gained by water: ſheweth treaſure not to be hid; or if their be any hidden, that it ſhall not be found: a patrimony to be preſerved with great labour. In the fifth houſe, he ſheweth no honeſt meſſages, but either maketh the meſſengers to be porters or public carriers: he devulgeth falſe rumours, which notwithſtanding have the likeneſs of ſome truth, and ſeem to have their original from truth, which is not reported as it is done: it ſignifies a woman to be barren, and cauſeth ſuch as are great with child to be abortives: appointeth an inglorious funeral, and an ill report after death. In the ſixth houſe, *Populus* ſheweth cold ſickneſſes; and chiefly affecting

fecting the lower parts of the body; a phyſician is declared to be careleſs and negligent in adminiſtering phyſic to the ſick, and ſignifies thoſe that are affected with ſickneſs to be in danger of death, and ſcarcely to recover at all: it notes the deceitfulneſs of ſervants, and detriment of cattle. In the ſeventh houſe, it ſheweth a wife to be fair and pleaſant; but one that ſhall be ſolicited with the love of many wooers: ſignifies her loves to be feigned and diſſembling: maketh weak and impotent adverſaries ſoon to deſert proſecuting. In the eighth houſe, it denotes ſudden death without any long ſickneſs or anguiſh, and oftentimes ſheweth death by the water; giveth no inheritance, poſſeſſion or legacies from the dead; and if any be, they ſhall be loſt by ſome intervening contentions, or other diſcord: he ſignifieth the dowry of a wife to be little or none. *Populus* in the ninth houſe, ſheweth falſe dreams. perſonates a man of rude wit, without any learning or ſcience; in religion he ſignifies inferior offices, ſuch as ſerve to cleanſe the Church, or ring the bells; and he ſignifies a man little curious or ſtudious in religion, neither one that is troubled with much conſcience In the tenth houſe, he ſignifies ſuch Kings and Princes, as are for the moſt part expulſed out of their rule and dominions, or either ſuffer continual trouble

and

and detriment about them: he ſignifies offices and magiſtracy, which appertain to matters concerning the waters, as about the navy, bridges, fiſhing, ſhores, meadows, and things of the like ſort: maketh Judges to be variable and ſlow in expiditing cauſes before them; declareth a mother to be ſickly and of a ſhort life. In the eleventh houſe he giveth few friends, and many flatterers; and with Princes giveth neither favour nor fortune. In the twelfth houſe, he ſheweth weak and ignoble enemies; declareth one in priſon not to be delivered; diſcovereth dangers in waters, and watry places.

Acquiſitio found in the the firſt houſe, giveth a long life and a proſperous old age; ſignifieth a man of a middle ſtature, and a great head, a countenance very well to be diſtinguiſhed or known, a long noſe, much beard, hair curling, and fair eyes: free of his meat and drink, but in all things elſe ſparing and not liberal. In the ſecond houſe, he ſignifies very great riches, apprehending all thieves, and cauſeth whatſoever is loſt to be recovered. In the third houſe, many brethren and they to be wealthy; many gainful journies; ſignifies a man of good faith. In the fourth houſe is ſignified a patrimony of much riches, many poſſeſſions of copious fruits; he ſignifieth that treaſure hid in any place ſhall be found

found; and ſheweth a father to be very rich, but covetous In the fifth houſe *Acquiſitio* ſignifies many children of both ſexes, but more males than females; ſheweth a woman to be with child, and that ſhe ſhall be delivered without danger: and if a queſtion be propounded concerning any ſex, he ſignifies it to be maſculine: encreaſeth gainful profitable embaſſages and meſſages, but extendeth fame not far after death, yet cauſeth a man to be inherited of his own, and ſignifieth rumours to be true. In the ſixth houſe, he ſignifies many and grievous ſickneſſes, and long to continue; maketh the ſick to be in danger of death and often to die: yet he declareth a phyſician to be learned and honeſt; giveth many ſervants and cattle, and gains to be acquired from them. In the ſeventh houſe, he ſignifies a wife to be rich, but either a widow or, a woman of a well grown age; ſignifies ſuits and contentions to be great and durable, and that love and wedlock ſhall be effected by lot. In the eighth houſe, if a man be inquired after, it ſheweth him to be dead, ſignifieth the kind of death to be ſhort, and ſickneſs to laſt but a few days; diſcovereth very profitable legacies and inheritances, and ſignifies a wife to have a rich dowry. In the ninth houſe, he ſignifieth long and profitable journies; ſheweth if any one be abſent he ſhall

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ſoon return; cauſeth gain to be obtained from religious and eccleſiaſtical perſons or ſcholars, and ſignifies a man of a true and perfect ſcience. In the tenth houſe he maketh Princes to enlarge their dominions; a judge favourable, but one that muſt be continually preſented with gifts; cauſeth office and magiſtracy to be very gainful; ſignifieth a mother rich and happy. In the eleventh houſe, *Acquiſitio* multiplieth friends, and bringeth profit from them, and increaſeth favour with Princes. In the twelfth houſe he ſignifieth a man ſhall have many powerful or potent enemies; reduceth and bringeth home ſervants fled away, and cattle ſtrayed; and ſignifies he that is in priſon ſhall not be delivered.

Lætitia in the firſt houſe ſignifies long life with proſperity, and much joy and gladneſs, and cauſeth a man to out live and be more victorious than all his brethren; ſignifies a man of a tall ſtature, fair members, a broad forehead, having great and broad teeth; and that hath a face comely and well coloured. In the ſecond houſe it ſignifieth riches and many gains, but great expence and various mutations of ones ſtate and condition; theft and any thing loſt is recovered and returned; but if the queſtion be concerning a thief it declareth him to be fled away. In the third houſe, *Lætitia* ſheweth brethren to be of a good

good converſation, but of a ſhort life; journies pleaſant and comfortable: men of good credit and faith. In the fourth he ſignifies happy patrimonies and poſſeſſions, a father to be noble, and honoured with the dignity of ſome princely office; ſheweth treaſure to be in the place inquired after, but of leſs worth and value than is ſuppoſed, and cauſeth it to be found. In the fifth houſe he giveth obedient children, endued with good manners, and in whom ſhall be had the greateſt joy and comfort of old age; ſignifies a woman with child to bring forth a daughter; ſheweth honourable embaſſages, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death. In the ſixth houſe it ſheweth the ſick ſhall recover; denoteth good ſervants, good and profitable cattle and animals In the ſeventh houſe, *Lætitia* giveth a wife fair, beautiful and young; overcometh ſtrifes and contentions, and rendereth the ſucceſs thereof to be love. *Lætitia* in the eighth houſe giveth legacies and poſſeſſions, and a commendable portion with a wife: if a queſtion be propoſed concerning the condition of any man, it ſignifies him to be alive, and declares an honeſt, quiet, and meek kind of death In the ninth houſe *Lætitia* ſignifies very few journies; and thoſe that do apply themſelves to travel, their journies

journies either are about the meſſages and embaſſages of Princes, or pilgrimages to fulfil holy vows; ſheweth a man to be of a good religion, of indifferent knowledge, and who eaſily apprehendeth all things, with natural ingenuity. In the tenth houſe, it raiſeth Kings and Princes to honour and great renown; maketh them famous by maintaining peace during their times: ſignifies Judges to be cruel and ſevere; honeſt offices and magiſtracy; ſignifies thoſe things which are exerciſed either about eccleſiaſtical affairs, ſchools or the adminiſtration of juſtice; ſheweth a mother if ſhe be a widow, that ſhe ſhall be married again. In the eleventh houſe *Latitia* increaſeth favour with Princes, and multiplies friends And in the twelfth houſe *Lætitia* giveth the victory over enemies; cauſeth good ſervants and families, delivereth from impriſonment, and preſerveth from future evils.

Puella in the firſt houſe ſignifies a perſon of a ſhort life, weak conſtitution of body, middle ſtature, little fat, but fair, effeminate and luxurious, and one who will incur many troubles and dangers in his life time, for the love of women In the ſecond houſe, it neither increaſeth riches, nor diminiſheth poverty; ſignifies a thief not to be departed from the city, and a thing ſtolen to be alienated and made away: if a queſtion be of

treaſure

treaſure in a place, it is reſolved their is none. In the third houſe *Puella* ſignifies more ſiſters than brethren, and increaſeth and continueth good friendſhip and amity amongſt them ; denoteth journies to be pleaſant and joyous, and men of good converſations In the fourth houſe *Puella* ſignifies a very ſmall patrimony, and a father not to live long ; but maketh the fields fertile with good fruits. In the fifth houſe a woman with child to bring forth a woman child; denotes no embaſſages, cauſeth much commerce with women; and ſome office to be obtained from them. *Puella* in the ſixth houſe ſignifies much weakneſs of the ſick, but cauſeth the ſick ſhortly to recover ; and ſheweth a phyſician to be both unlearned and unſkilful, but one who is much eſteemed of in the opinion of the vulgar people ! giveth good ſervants, handmaids, cattle and animals. In the ſeventh houſe *Puella* giveth a wife fair. beautiful and pleaſant. leading a peaceable converſation with her huſband, notwithſtanding one that ſhall burn much with luſt, and be coveted and luſted after of many men : denoteth no ſuits or controverſies which ſhall depend before a Judge, but ſome jars and wranglings with the common people one amongſt another, which ſhall be eaſily diſſolved and ended. In the eighth houſe, if a queſtion be of one reputed

puted to be dead, *Puella* declareth him to be alive; giveth a ſmall portion with a wife, but that which contenteth her huſband. In the ninth houſe *Puella* ſignifies very few journies, ſheweth a man of good religion, indifferent ſkill and knowledge in ſciences, unleſs happily muſic as well vocal as inſtrumental. In the tenth houſe *Puella* ſignifies Princes not to be very potent, but notwithſtanding they ſhall govern peaceably within their dominions, and ſhall be beloved of their neighbours and ſubjects; it cauſeth them to be affable, mild and courteous, and that they ſhall always exerciſe themſelves with continual mirth, plays and huntings; maketh judges to be good, godly and merciful; giveth offices about women, or eſpecially from noble women. In the eleventh houſe *Puella* giveth many friends, and increaſeth favour with women. In the twelfth houſe *Puella* ſignifies few enemies, but contention with women; and delivereth priſoners out of priſon through the interceſſion of friends.

Amiſſio in the firſt houſe ſignifies the ſick not to live long, and ſheweth a ſhort life; ſignifies a man of diſproportioned members of his body, and one of a wicked life and converſation, and who is marked with ſome notorious and remarkable defect in ſome part of his body, as ei-

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ther lame, or maimed, or the like. *Amiſſio* in the ſecond houſe, conſumeth all ſubſtance, and maketh one to ſuffer and undergo the burden of miſerable poverty; neither thief nor the thing ſtolen ſhall be found; ſignifies treaſure not to be in the place ſought after, and to be ſought after with loſs and damage. In the third houſe *Amiſſio* ſignifies death of brethren, or the want of them, and of kindred and friends; ſignifieth no journies, and cauſeth one to be deceived of many. In the fourth houſe *Amiſſio* ſignifies the utter deſtruction of ones patrimony; ſheweth the father to be poor, and ſon to die. *Amiſſio* in the fifth houſe, ſheweth death of children, and afflicts a man with divers ſorrows; ſignifieth a woman not to be with child, or elſe to have miſcarried; raiſing no fame or honours, and diſperſeth falſe rumours. In the ſixth houſe *Amiſſio* ſignifies the ſick to be recovered, or that he ſhall ſoon recover; but cauſeth loſs and damage by ſervants and cattle. In the ſeventh houſe *Amiſſio* giveth an adulterous wife, contradicting her huſband with continual contention; nevertheleſs ſhe ſhall not live long; and it cauſeth contentions to be ended. In the eighth houſe *Amiſſio* ſignifies a man to be dead; conſumeth the dowry of a wife; beſtoweth or ſendeth no inheritances or legacies. In the ninth houſe *Amiſſio* cauſeth no

journies

journies, but ſuch as ſhall be compaſſed with great loſs; ſignifies men to be inconſtant in religion and often changing their opinion from one ſect to another, and altogether ignorant of learning. In the tenth houſe *Amiſſio* rendereth Princes to be moſt unfortunate, and ſheweth that they ſhall be compelled to end their lives in exile and baniſhment; judges to be wicked; and ſignifies offices and magiſtracy to be damageable, and ſheweth the death of a mother. In the eleventh houſe *Amiſſio* ſignifies few friends, and cauſeth them to be eaſily loſt, and turned to become enemies; cauſeth a man to have no favour with his Prince, unleſs it be hurtful to him. In the tweſth houſe *Amiſſio* deſtroyeth all enemies, detaineth long in priſon, but preſerveth from danger.

Conjunctio in the firſt houſe maketh a proſperous life, and ſignifies a man of a middle ſtature, not lean nor fat, long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people. In the ſecond houſe *Conjunctio* doth not ſignify any riches to be gotten, but preſerveth a man ſecure and free from the calamities of poverty; detecteth both the thief and the thing ſtolen, and acquireth hidden treaſure. In the third houſe he giveth various journies with various ſucceſs, and ſignifies good faith and conſtancy. in the fourth houſe *Conjunctio*

ſheweth a mean patrimony; cauſeth a father to be honeſt, of good report, and of good underſtanding. In the fifth houſe he giveth children of ſubtil ingenuity and wit, ſheweth a woman pregnant to have a male child, and raiſeth men to honours by their own proper wit and ingenuity, and diſperſeth their fame and credit far abroad; and alſo ſignifies news and rumours to be true. In the ſixth houſe *Conjunctio* ſignifies ſickneſs to be tedious and of long continuance; but foreſheweth the phyſician to be learned and well experienced; and ſheweth ſervants to be faithful and blameleſs, and animals profitable. In the ſeventh houſe he giveth a wife very obedient, conformable, and dutiful to her huſband, and one of a good wit and ingenuity, cauſeth difficult ſuits and controverſies, and crafty, ſubtil, and malicious adverſaries. In the eighth houſe, him of whom a queſtion is propounded *Conjunctio* ſignifies him to be dead, and pretendeth ſome gain to be acquired by his death; ſheweth a wife ſhall not be very rich. In the ninth houſe he giveth a few journies, but long and tedious, and ſheweth one that is abſent ſhall after a long ſeaſon return. *Conjunctio* in this houſe increaſeth divers arts, ſciences, and myſteries of religion: and giveth a quick, perſpicuous, and efficacious wit. In the tenth houſe *Conjunctio* maketh Princes liberal, affable

affable and benevolent, and who are much delighted and affected with divers ſciences and ſecret arts, and with men learned therein, cauſeth judges to be juſt, and ſuch who with a piercing and ſubtil ſpeculation, do eaſily diſcern cauſes in controverſy before them: enlargeth offices which are concerned about letters, learning ſound doctrine and ſciences; and ſignifies a mother to be honeſt, of good ingenuity, and wiſe, and alſo one of a proſperous life. In the eleventh houſe *Conjunctio* ſignifies great increaſe of friends; and very much procureth the grace and favour of Princes, powerful and noble men In the twelfth houſe *Conjunctio* ſignifies wary and quick witted enemies; cauſeth ſuch as are in priſon to remain and continue ſo very long, and cauſeth a man to eſchew very many dangers in his life.

Albus in the firſt houſe ſignifies a life vexed with continual ſickneſs and grievous diſeaſes; ſignifies a man of a ſhort ſtature, broad breaſt, and groſs arms, having curled or criſped hair, one of broad full mouth, a great talker and babler, given much to uſe vain and unprofitable diſcourſe; but one that is merry, joyous and jocund, and much pleaſing to men. In the ſecond houſe *Albus* enlargeth and augmenteth ſubſtance gained by ſports, plays, vile and baſe arts and exerciſes, but ſuch as are pleaſing and delightful; as by plays,

paſtimes, dancings and laughters: he diſcovereth both the thief, and the theft or thing ſtolen, and hideth and concealeth treaſure. In the third houſe *Albus* ſignifies very few brethren, giveth not many but tedious and wearyſome journies, and ſignifies all deceivers. In the fourth houſe he ſheweth very ſmall or no patrimony, and the father to be a man much known; but declareth him to be a man of ſome baſe and inferior office and employment. In the fifth houſe *Albus* giveth no children, or if any, that they ſhall ſoon die; declareth a woman to be ſervile, and cauſeth ſuch as are with young to miſcarry, or elſe to bring forth monſters; denoteth all rumours to be falſe, and raiſeth to no honour. In the ſixth houſe *Albus* cauſeth very tedious ſickneſſes and diſeaſes; diſcovereth the fraud, deceit, and wickedneſs of ſervants; and ſignifies diſeaſes and infirmities of cattle to be mortal, and maketh the phyſician to be ſuſpected of the ſick patient. *Albus* in the ſeventh houſe giveth a barren wife, but one that is fair and beautiful; few ſuits or controverſies, but ſuch as ſhall be of very long continuance. In the eighth houſe if a queſtion be propounded of any one, *Albus* ſhews the party to be dead; giveth little portion or dowry with a wife, and cauſeth that to be much ſtrived and contended for. In the ninth houſe *Albus* denoteth ſome journies to be

be accompliſhed, but with mean profit; hindereth him that is abſent, and ſignifies he ſhall not return; and declareth a man to be ſuperſtitious in religion, and given to falſe and deceitful ſciences. In the tenth houſe *Albus* cauſeth Princes and judges to be malevolent; ſheweth vile and baſe offices and magiſtracy; ſignifies a mother to be a whore, or one much ſuſpected for adultery. In the eleventh houſe *Albus* maketh diſſembling and falſe friends; cauſeth love and favour to be inconſtant. *Albus* in the twelfth houſe denoteth vile, impotent and ruſtical enemies; ſheweth ſuch as are in priſon ſhall not eſcape, and ſignifies a great many and various troubles and diſcommodities of ones life.

Puer in the firſt houſe giveth an indifferent long life, but laborious, raiſeth men to great fame through military dignity, ſignifies a perſon of a ſtrong body, ruddy complexion, fair countenance and black hair. In the ſecond houſe *Puer* increaſeth ſubſtance, obtained by other mens goods, by plunderings, rapines, confiſcations, military laws and ſuch like; he concealeth both the thief and thing ſtolen, but diſcovereth no treaſure. In the third houſe *Puer* raiſeth a man to honour above his brethren, and to be feared of them; ſignifies journies to be dangerous, and denoteth perſons of good credit. In the fourth houſe *Puer* ſignifies dubious inheritances and poſſeſſions,

ſignifies a father to attain to his ſubſtance and eſtate through violence. In the fifth houſe *Puer* ſheweth good children, and ſuch as ſhall obtain to honours and dignities; he ſignifies a woman to have a male child, and ſheweth honours to be acquired through military diſcipline, and great and full fame. In the ſixth houſe *Puer* cauſeth violent diſeaſes and infirmities, as wounds, falls, contuſions. bruiſes, but eaſily delivering the ſick, and ſheweth the phyſician and ſurgeon to be good; denoteth ſervants and animals to be good, ſtrong and profitable. In the ſeventh houſe *Puer* cauſeth a wife to be a virago, of a ſtout ſpirit, of good fidelity, and of one that loveth to bear the rule and government of a houſe; maketh cruel ſtrifes and contentions, and ſuch adverſaries, as ſhall ſcarcely be reſtrained by juſtice. *Puer* in the eighth houſe ſheweth him that is ſuppoſed to be dead to live, ſignifieth the kind of death not to be painful or laborious, but to proceed from ſome hot humour, or by iron, or by the ſword, or ſome other cauſe of the like kind; ſheweth a man to have no legacies or other inheritance. In the ninth houſe *Puer* ſheweth journies not to be undergone without peril and danger of life, yet nevertheleſs declareth them to be accompliſhed prōſperouſly and ſafely; ſheweth perſons of little religion, and uſing little conſcience; notwithſtanding

ſtanding giveth the knowledge of natural philoſophy and phyſic, and many other liberal and excellent arts. *Puer* in the tenth houſe ſignifies Princes to be powerful, glorious, and famous in warlike atchievments; but they ſhall be unconſtant and changeable, by reaſon of the mutable and various ſucceſs of victory. *Puer* in this houſe cauſeth judges to be cruel and unmerciful; increaſeth offices in warlike affairs; ſignifies magiſtracy to be exerciſed by fire and ſword; hurteth a mother, and endangereth her life. In the eleventh houſe *Puer* ſheweth noble friends, and noble men, and ſuch as ſhall much frequent the courts of Princes, and follow after warfare; and cauſeth many to adhere to cruel men: nevertheleſs he cauſeth much eſteem with Princes; but their favour is to be ſuſpected. *Puer* in the twelfth houſe cauſeth enemies to be cruel and pernicious; thoſe that are in priſon ſhall eſcape and maketh them to eſchew many dangers.

Rubeus in the firſt houſe, ſignifies a ſhort life, and an evil end; ſignifies a man to be filthy, unprofitable, and of an evil, cruel and malicious countenance, having ſome remarkable and notable ſign or ſcar in ſome part of his body. In the ſecond houſe *Rubeus* ſignifies poverty, and maketh thieves and robbers, and ſuch perſons as ſhall acquire and ſeek after their maintenance and live-

lihoods by uſing falſe, wicked, evil, and unlawful arts; preſerveth thieves, and concealeth theft; and ſignifies no treaſure to be hid nor found. In the third houſe *Rubeus* renders brethren and kinſmen to be full of hatred, and odious one to another, and ſheweth them to be of evil manners and ill diſpoſition; cauſeth journies to be very dangerous, and foreſheweth falſe faith and treachery. In the fourth houſe he deſtroyeth and conſumeth patrimonies, diſperſeth and waſteth inheritances, cauſeth them to come to nothing; deſtroyeth the fruits of the field by tempeſtuous ſeaſons, and malignancy of the earth; and bringeth the father to a ſudden death. *Rubeus* in the fifth houſe giveth many children; but either they ſhall be wicked and diſobedient, or elſe ſhall afflict their parents with grief, diſgrace and infamy. In the ſixth houſe *Rubeus* cauſeth mortal wounds, ſickneſſes and diſeaſes; him that is ſick ſhall die; the phyſician ſhall err, ſervants ſhall be falſe and treacherous, cattle and beaſts ſhall procure hurt and danger. In the ſeventh houſe *Rubeus* ſignifies a wife to be infamous, publicly adulterate, and contentious; deceitful and treacherous adverſaries, who ſhall endeavour to overcome you, by crafty and ſubtil wiles and circumventions of the law. In the eighth houſe *Rubeus* ſignifies a violent death to be inflicted by the execution

ecution of public juſtice; and ſignifies if any one be inquired after, he is certainly dead; and a wife to have no portion or dowry. *Rubeus* in the ninth houſe ſheweth journies to be evil and dangerous, and that a man ſhall be in danger either to be ſpoiled by thieves and robbers, or to be taken by plunderers and robbers; declareth men to be of moſt wicked opinions in religion, and of evil faith, and ſuch as will often eaſily be induced to deny and go from their faith for every ſmall occaſion; denoteth ſciences to be falſe and deceitful, and the profeſſors thereof to be ignorant. In the tenth houſe *Rubeus* ſignifies Princes to be cruel and tyrannical, and that their power ſhall come to an evil end, as that either they ſhall be cruelly murdered and deſtroyed by their own ſubjects, or that they ſhall be taken captive by their conquerors, and put to an ignominious cruel death, or ſhall miſerably end their lives in hard impriſonment; ſignifies judges and officers to be falſe, thieves, and ſuch as ſhall be addicted to uſery; ſheweth that a mother ſhall ſoon die, and denotes her to be blemiſhed with an ill report. In the eleventh houſe *Rubeus* giveth no true, nor any faithful friends; ſheweth men to be of wicked lives and converſation, and cauſeth a man to be rejected and caſt out of all ſociety and converſation with good and noble perſons. *Rubeus* in

the twelfth houſe maketh enemies to be cruel and traiterous, of whom we are circumſpectly to beware; ſignifies ſuch as are in priſon ſhall come to an evil end; and ſheweth a great many inconveniences and miſchief to happen in a man's life.

Carcer in the firſt houſe being poſited, giveth a ſhort life; ſignifies men moſtly to be wicked, of a filthy, cruel, unclean figure and ſhape, and ſuch as are hated and deſpiſed of all men *Carcer* in the ſecond houſe, cauſeth moſt cruel and miſerable poverty; ſignifies both the thief and thing ſtolen to be taken and regained; and ſheweth no treaſure to be hid. In the third houſe *Carcer* ſignifies hatred and diſſention amongſt brethren; evil journies, moſt wicked faith and converſation. *Carcer* in the fourth houſe ſignifieth a man to have no poſſeſſions or inheritances, a father to be moſt wicked, and to die a ſudden and evil death. In the fifth houſe *Carcer* giveth many children; ſheweth a woman not to be with child, and provoketh thoſe that are with child to miſcarry of their own conſent, or ſlayeth the child, ſignifieth no honours, and diſperſeth moſt falſe rumours. In the ſixth houſe *Carcer* cauſeth the diſeaſed to undergo long ſickneſs; ſervants to be wicked rather unprofitable; phyſicians ignorant. In the ſeventh houſe *Carcer* ſheweth the wife ſhall be hated of her huſband, and ſignifies ſuits and contentions, to be ill ended and determined. In the eighth houſe *Carcer* declareth the kind of death

to be by ſome fall, miſchance, or falſe accuſation, or that men ſhall be condemned in priſon, or in public judgment, and ſheweth them to be put to death, or that they ſhall often lay violent and deadly hands upon themſelves; denieth a wife to have any portion or legacies. *Carcer* in the ninth houſe, ſheweth he that is abſent ſhall not return, and ſignifieth ſome evil ſhall happen to him in his journey; it denotes perſons of no religion, a wicked conſcience, and ignorant of learning In the tenth houſe *Carcer* cauſeth Princes to be very wicked, and wretchedly to periſh, becauſe when they are eſtabliſhed in their power, they will wholy adict themſelves to every voluptuous luſt, pleaſure and tyranny; cauſeth judges to be unjuſt and falſe; declareth the mother to be cruel and infamous, and noted with the badge of adultery; giveth no offices nor magiſtracies, but ſuch as are gotten and obtained either by lying or through theft, and baſe and cruel robbery. In the eleventh houſe *Carcer* cauſeth no friends, nor love, nor favour amongſt men. In the twelfth houſe it raiſeth enemies, detaineth in priſon, and inflicteth many evils.

Triſtitia in the firſt houſe doth not abbreviate life, but afflicteth it with many moleſtations; ſignifieth a perſon of good manners and carriage, but one that is ſolitary, and ſlow in all his buſineſs and occaſions; one that is ſolitary, melancholly, ſeldom laughing, but moſt coveteous af-

ter all things. In the ſecond houſe it giveth much ſubſtance and riches, but they that have them ſhall not enjoy them, but ſhall rather hide them, and ſhall ſcarce afford to themſelves food or ſuſtenance therefrom; treaſure ſhall not be found, neither ſhall the thief nor the theft. *Triſtitia* in the third houſe ſignifieth a man to have few brethren, but ſheweth that he ſhall out live them all; cauſeth unhappy journies, but giveth good faith. In the fourth houſe *Triſtita* conſumeth and deſtroyeth fields, poſſeſſions and inheritances; cauſeth a father to be old and of long life, and a very covetous hoarder up of money. In the fifth houſe it ſignifies no children, or that they ſhall ſoon die, ſheweth a woman with child to bring forth a woman child, giveth no fame nor honours. In the ſixth houſe *Triſtitia* ſheweth that the ſick ſhall die; ſervants ſhall be good but ſlothful; and ſignifies cattle ſhall be of a ſmall price or value. In the ſeventh houſe *Triſtitia* ſheweth that the wife ſhall ſoon die; and declareth ſuits and contentions to be very hurtful, and determined againſt you. In the eighth houſe it ſignifies the kind of death to be with long and grievous ſickneſs, much dolour and pain; giveth legacies and an inheritance, and endoweth a wife with a portion. *Triſtitia* in the ninth houſe ſheweth that he that is abſent ſhall periſh in his journey

journey; or ſignifies that ſome evil miſchance ſhall happen unto him; cauſeth journies to be very unfortunate, but declareth men to be of good religion, devout, and profound ſcholars. In the tenth houſe *Triſtitia* ſignifies Princes to be ſevere, but very good lovers of juſtice; it cauſeth juſt judges, but ſuch as are tedious and ſlow in determining of cauſes; bringeth a mother to a good old age, with integrity and honeſty of life, but mixt with divers diſcommodities and misfortunes; it raiſeth to great offices, but they ſhall not be long enjoyed nor perſevered in; it ſignifies ſuch offices as appertain to the water, or tillage, and manuring of the earth, or ſuch as are to be employed about matters of religion and wiſdom. In the eleventh houſe *Triſtitia* ſignifies ſcarcity of friends, and the death of friends; and alſo ſignifies little love or favour. In the twelfth houſe it ſheweth no enemies; wretchedly condemneth the impriſoned; and cauſeth many diſcommodities and diſprofits to happen in ones life.

Caput Draconis in the firſt houſe augmenteth life and fortune. In the ſecond houſe he increaſeth riches and ſubſtance; ſaveth and concealeth a thief; and ſignifies treaſure to be hid. In the third houſe *Caput Draconis* giveth many brethren, cauſeth journies, kinſmen, good faith and

and credit. In the fourth houſe he giveth wealthy inheritances; cauſeth the father to attain to old age. In the fifth houſe *Caput Draconis* giveth many children; ſignifies women with child to bring forth women children, and oftentimes to have twins; it ſheweth great honours and fame; and ſignifies news and rumours to be true. *Caput Draconis* in the ſixth houſe increaſeth ſickneſſes and diſeaſes; ſignifies the phyſician to be learned, and giveth very many ſervants and cattle. In the ſeventh houſe he ſignifieth a man ſhall have many wives; multiplies and ſtirreth up many adverſaries and ſuits. In the eighth houſe he ſheweth the death to be certain, increaſeth legacies and inheritances, and giveth a good portion with a wife. In the ninth houſe *Caput Draconis* ſignifies many journies, many ſciences, and good religion; and ſheweth thoſe that are abſent ſhall ſoon return. In the tenth houſe he ſignifies glorious Princes, great and magnificent judges, great offices, and gainful magiſtracy. In the eleventh houſe he cauſeth many friends, and to be beloved of all men. In the twelfth houſe *Caput Draconis* ſignifieth men to have many enemies, and many women; detaineth the impriſoned, and evilly puniſheth them

Cauda Draconis, in all and ſingular the reſpective houſes aforeſaid, giveth the contrary judgment

ment to *Caput*. And theſe are the natures of the figures of Geomancy and their judgments, in all and ſingular their houſes, upon all manner of queſtions to be propounded, of, or concerning any matter or thing whatſoever.

But now in the manner of proceeding to judgment. this you are eſpecially to obſerve, whenſoever any queſtion ſhall be propoſed to you which is contained in any of the houſes, that you ſhall not only anſwer thereto by the figure contained in ſuch a houſe; but be holding and diligently reſpecting all the figures, and the Index itſelf in two houſes, you ſhall ground the face of judgment. You ſhall therefore conſider the figure of the thing queſited or enquired after, if he ſhall multiply himſelf by the other places of the figure that you may cauſe them alſo to be partakers in your judgment: as for example, if the queſtion ſhall be propounded of the ſecond houſe concerning a thief, and the figure of the ſecond houſe ſhall be found in the ſixth, it declareth the thief to be ſome of ones own houſehold or ſervants: and after this manner ſhall you judge and conſider of the reſt; for this whole art conſiſteth in the commixtures of the figures, and the natures thereof; which whoſoever doth rightly practice, he ſhall always declare moſt true and certain judgments upon every particular thing whatſoever.

Book the Fourth of

OCCULT PHILOSOPHY,

OR OF

MAGICAL CEREMONIES.

Written by *Henry Cornelius Agrippa.*

IN our Books of Occult Philoſophy, we have not ſo compendiouſly, as copiouſly, declared the principles, grounds, and reaſons of Magic itſelf, and after what manner the experiments thereof are to be choſen, elected, and compounded, to produce many wonderful effects; but becauſe in thoſe books they are treated of, rather Theorically, than Practically; and ſome alſo are not handled completely and fully, and others very figuratively, and as it were Enigmatically and obſcure Riddles, as being thoſe we have attained to with great ſtudy, diligence, and very curious ſearching and exploration, and are heretofore ſet forth in a more rude and unfaſhioned manner.

Therefore in this book, which we have compoſed and made as it were a compliment and key of our other books of Occult Philoſophy,

and

and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and inexpugnable and unreſiſtable Magical diſcipline. and the moſt pleaſant and delectable experiments of the ſacred deities. So that as by the reading of our other books of Occult Philoſophy, thou mayeſt earneſtly covet the knowledge of theſe things; even ſo with reading this book, thou ſhalt truely triumph. Wherefore let ſilence hide theſe things within the ſecret cloſets of thy religious breaſt, and conceal them with conſtant taciturnity.

This therefore is to be known, that the names of the intelligent preſidents of every one of the Planets are conſtituted after this manner; that is to ſay, by collecting together the letters out of the figure of the world, from the riſing of the body of the planet, according to the ſucceſſion of the ſigns through the ſeveral degrees; and out of the ſeveral degrees, from the aſpects of the planet himſelf, the calculation being made from the degree of the aſcendant.

In the like manner are conſtituted the names of the Princes of the evil Spirits; they are taken under all the planets of the preſidents in a retrograde order, the projection being made contrary to the ſucceſſion of the ſigns, from the beginning of the ſeventh houſe. Now the name

of

of the ſupreme hand higheſt intelligence, which many do ſuppoſe to be the ſoul of the world, is collected out of the four cardinal points of the figure of the world, after the manner already delivered; and by the oppoſite and contrary way, is known the name of the great *Dæmon*, or evil ſpirit, upon the four cadent angles.

In the like manner ſhalt thou underſtand the names of the great preſidential ſpirits ruling in the air, from the four angles of the ſuccedent houſes: ſo that as to obtain the names of the good ſpirits, the calculation is to be made according to the ſucceſſion of the ſigns. beginning from the degree of the aſcendant: and to attain to the names of the evil ſpirits, by working the contrary way.

You muſt alſo obſerve, that the names of the evil ſpirits are extracted, as well from the names of the good ſpirits, as of the evil: ſo notwithſtanding, that if we enter the table with the name of a good ſpirit of the ſecond order, the name of the evil ſpirit ſhall be extracted from the order of the princes and governors: but if we enter the table with the name of a good ſpirit of the third order, or with the name of an evil ſpirit a governor, after what manner ſoever they are extracted, whether by this table, or from a celeſtial figure, the names which do proceed from hence

hence, ſhall be the names of the evil ſpirits, the miniſters of the inferior order.

It is further to be noted, That as often as we enter this table with the good ſpirits of the ſecond order the names extracted are of the ſecond order; and if under them we extract the name of an evil ſpirit, he is of the ſuperior order of the governors. The ſame order is, if we enter with the name of an evil ſpirit of the ſuperior order. If therefore we enter this table with the names of the ſpirits of the third order, or with the names of the miniſtering ſpirits as well of the good ſpirits, as of the evil, the names extracted ſhall be the names of the miniſtering ſpirits of the inferior order.

But many Magicians, men of no ſmall authority, will have the tables of this kind to be extended with Latin letters; ſo that by the ſame tables alſo, out of the name of any office or effect, might be found out the name of any ſpirit, as well good as evil, by the ſame manner which is above delivered, by taking the name of the office or of the effect, in the column of letters, in their own line, under their own ſtar. And of this practice *Triſmegiſtus* is a great author, who delivered this kind of calculation in Egyptian letters: not unproperly alſo may they be referred to other letters of other tongues, for the reaſons aſſigned to the

ſigns

ſigns; for truely he only is extant of all men, who have treated concerning the attaining to the names of ſpirits.

Therefore the force, ſecrecy, and power, in what manner the ſacred names of ſpirits are truly and rightly found out, conſiſteth in the diſpoſing of vowels, which do make the name of a ſpirit, and wherewith is conſtituted the true name and right word. Now this art is thus perfected and brought to paſs; firſt, we are to take heed of placing the vowels of the letters, which are found by the calculation of the celeſtial figure, to find the names of the ſpirits of the ſecond order, preſidents and governors. And this in the good ſpirits, is thus brought to effect, by conſidering the ſtars which do conſtitute and make the letters, and by placing them according to their order: firſt let the degree of the eleventh houſe be ſubtracted from the degree of that ſtar which is firſt in order; and that which remaineth thereof, let it be projected from the degree of the aſcendant; and where that number endeth, there is part of the vowel of the firſt letter: begin therefore to calculate the vowels of theſe letters according to their number and order; and the vowel which falleth in the place of the ſtar, which is the firſt in order. the ſame vowel is attributed to the firſt letter. Then afterwards thou ſhalt find the part

of

f the ſecond letter, by ſubtracting the degree of ſtar, which is the ſecond in order from the firſt ar; and that which remaineth, caſt from the ſcendant. And this is the part from which ou ſhalt begin the calculation of the vowels; nd that vowel which falleth upon the ſecond ar, the ſame is the vowel of the ſecond letter: nd ſo conſequently mayeſt ſearch out the owels of the following letters always, by btracting the degree of the following ſtar, rom the degree of the ſtar next preceding and oing before. And ſo alſo all calculations, and umerations in the names of the good ſpirits, ught to be made according to the ſucceſſions of he ſigns And in calculating the names of the vil ſpirits, wherein the names of the good ſpirits ; taking the degree of the eleventh houſe, in heſe ought to be taken the degree of the twelfth ouſe. And all numerations and calculations ay be made with the ſucceſſion of the ſigns, by aking the beginning from the degree of the enth houſe.

But in all extractions by tables, the vowes are laced after another manner. In the firſt place herefore is taken the certain number of letters naking the name itſelf, and is thus numbered rom the beginning of the column of the firſt etter, or whereupon the name is extracted; and the

the letter on which this number falleth, is referre
to the firſt letter of the name, extracted by tak
ing the diſtance of the one from the other, a
cording to the order of the alphabet. But th
number of that diſtance is projected from the be
ginning of his column; and where it endeth
there is part of the firſt vowel; from thence there
fore thou ſhalt calculate the vowels themſelves
in their own number and order, in the ſame co
lumn; and the vowel which ſhall fall upon th
firſt letter of a name, the ſame ſhall be attributed
to that name. Now thou ſhalt find the follow
ing vowels, by taking the diſtance from the pre
ceding vowel to the following: and ſo conſe
quently according to the ſucceſſion of the alpha
bet. And the number of that diſtance is to b
numbered from the beginning of his own column
and where he ſhall ceaſe, there is part of the vow
el ſought after. From thence therefore muſt you
calculate the vowels, as we have above ſaid; and
thoſe vowels which ſhall fall upon your own
letters, are to be attributed unto them; if there
fore any vowel ſhould happen to fall upon a
vowel, the former muſt give place to the latter
and this you are to underſtand only of the good
ſpirits. In the evil ſpirits alſo you may procee
in the ſame way; except only that you make th
numerations after a contrary and backward orde

contrary

contrary to the ſucceſſion of the alphabet, and contrary to the order of the columns (that is to ſay) in aſcending.

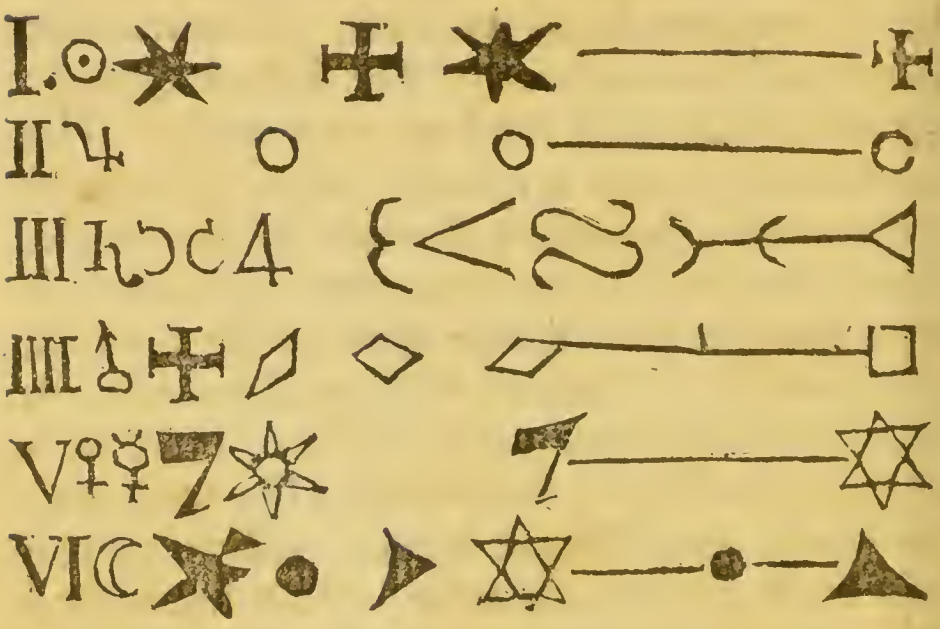
The name of good Angels, and of every man, which we have taught how to find out, in our third book of Occult Philoſophy, according to that manner, is of no little authority, nor of a mean foundation. But now we will give unto thee ſome other ways, illuſtrated with no vain reaſons. one whereof is, by taking in the figure of the nativity, the five places of Hylech; which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries;* and thoſe letters which fall upon the degrees of the ſaid places, according to their order and dignity diſpoſed and aſpected, do make the name of an Angel. There is alſo another way wherein they do take Almutel, which is the ruling and governing ſtar over the aforeſaid five places; and the projection is to be made from the degree of the aſcendant; which is done by gathering together the letters falling upon Almutel, which being placed in order according to their dignity, do make the name of an Angel. There is furthermore another way uſed, and very much had in obſervation from the Egyptians, by making their calculations from the degree of the aſcendant, and by gathering toge-

ther the letters according to the Almutel of the eleventh houſe; which houſe they call a good *Dæmon:* which being placed according to their dignities, the names of the Angels are conſtituted. Now the names of the evil Angels are known after the like manner except only that the projections muſt be performed contrary to the courſe and order of the ſucceſſion of the ſigns: ſo that whereas in ſeeking the names of good ſpirits, we are to calculate from the beginning of *Aries;* contrariwiſe, in attaining the names of the evil, we ought to account from the beginning of *Libra.* And whereas in the good ſpirits we number from the degree of the aſcendant; contrarily, in the evil, we muſt calculate from the degree of the ſeventh houſe. But according to the Egyptians, the name of an Angel is collected according to the Almutel of the twelfth houſe which they call an evil ſpirit. Now all thoſe rites, which are elſewhere already by us delivered in our third book of Occult Philoſophy, may be made by the character of any language. In all which (as we have aboveſaid) there is a myſtical and divine number, order and figure, from whence it cometh to paſs, that the ſame ſpirit may be called by divers names But others are diſcovered from the name of the ſpirit himſelf, of the good or evil by tables formed to this porpoſe.

Now

Now theſe celeſtial characters do conſiſt of lines and heads: the heads are ſix, according to the ſix magnitudes of the ſtars, whereunto the planets alſo are reduced. The firſt magnitude holdeth a ſtar, with the Sun, or a croſs. The ſecond with Jupiter a circular point. The third holdeth with Saturn, a ſemicircle, a triangle, either crooked, round or accute. The fourth with Mars, a little ſtroke penetrating the line, neither ſquare, ſtraight, or oblique. The fifth with Venus and Mercury, a little ſtroke or point with a tail, aſcending or deſcending. The ſixth with the Moon, a point made black. All which you may ſee in the enſuing table. The heads then being poſited according to the ſite of the ſtars of the figure of heaven, then the lines are to be drawn out according to the congruency or agreement of their natures And this you are to underſtand of the fixed ſtars. But in the erecting of the Planets, the lines are drawn out, the heads being poſited according to their courſe and nature among themſelves,

Stars. Heads. lines joined to the heads.



When therefore a character is to be found of any celeſtial Image aſcending in any degree or face of a ſign, which do conſiſt of Stars of the ſame magnitude and nature; then the number of theſe Stars being poſited according to their place and order, the lines are drawn after the ſimilitude of the Image ſignified, as copiouſly as the ſame can be done.

But the characters which are extracted according to the name of a ſpirit, are compoſed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear eaſy to thoſe that apprehend

apprehend it, yet there is herein no ſmall difficulty; to wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, conſider of what number this letter may be in the order of the name: as the ſecond or the third: then how many letters that name containeth, as five or ſeven, and multiply theſe numbers one after another by themſelves, and treble the product, then caſt the whole (being added together) from the beginning of the letters according to the ſucceſſion of the alphabet: and the letter upon which that number ſhall happen to fall, ought to be placed for the character of that ſpirit. But if any letter of a name fall upon the line of figures, it is thus to be wrought. Take the number how many this letter is in the order of the name, and let it be multiplied by the number of which this letter is in the order of the alphabet; and being added together, divide it by nine, and the remainder ſheweth the figure or number to be placed in the character: and this may be put either in a Geometrical or Arithmetical figure of number; which notwithſtanding ought not to exceed the number of nine, or nine Angels.

The Characters of good Spirits.

A ſimple point.

Round.

Starry.

Straight ſtanding line.

Lying.

Oblique.

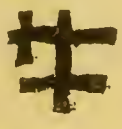
Line crooked like a bow.

Like waves.

Toothed.

Interſection right.

Inherent.



Adherent ſeparate

Obliq. interſection ſimple.

Mixt.

Manifold.

Perpendicular right dexter.

Siniſter.

Neuter.

A whole figure.

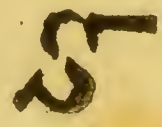
Broken.

Half.

A letter inhering.

Adhering.

Separate.



The

The Character of evil Spirits.

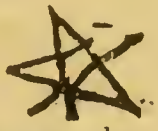
A right line.

Crooked.

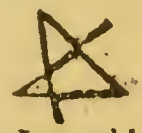
Reflexed.

A ſimple figure.

Penetrate.



Broken.



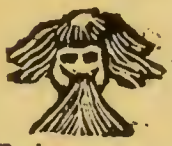
A right letter.

Retrograde.

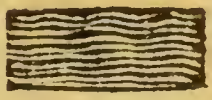
Invers'd.

Flame.

Wind.



Water.



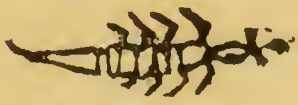
A maſs.

Rain

Clay.

A flying thing.

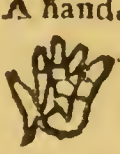
A creeping thing.



A Serpent.

An eye.

A hand.



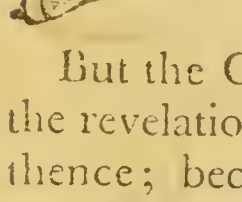
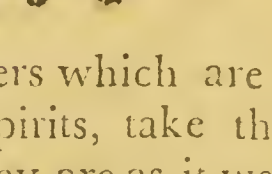
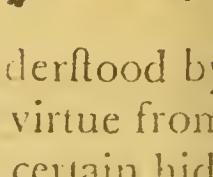
A foot.

A crown.

A creſt.

Horns.

A ſcepter. A ſword. A ſcourge.

But the Characters which are underſtood by the revelation of Spirits, take their virtue from thence; becauſe they are as it were, certain hidden ſeats, making the harmony of ſome divinity: either they are ſigns of a covenant entered into and of a promiſed and plighted faith, or of obedience. And thoſe characters cannot by any other means be ſearched out.

Moreover, beſides theſe Characters, there are certain familiar Figures and Images of evil ſpirits, under which forms they are wont to appear, and yield obedience to thoſe that invoke them. And all theſe characters or Images may be ſeen by the table following, according to the courſe of the letters conſtituting the names of ſpirits themſelves: ſo that if in any letter there is found more than the name of one ſpirit, his Image holdeth the preeminence, the others imparting their own order; ſo that they which are the firſt orders, to them is attributed the head, the upper part of the body, according to their own figure; thoſe which are loweſt do poſſeſs the thighs and feet; ſo alſo the middle letters do attribute like to themſelves the middle parts of the body, to

give

give the parts that fit But if their happen any contrarity, that letter which is the ſtronger in the number ſhall bear rule; and if they are equal they all impart equal things. Furthermore if any name ſhall obtain any notable character or inſtrument out of the table, he ſhall likewiſe have the ſame character in the Image.

We may alſo attain to the knowledge of the dignities of the evil ſpirits, by the ſame tables of characters and images: for upon what ſpirit ſoever their falleth any excellent ſign or inſtrument out of the table of characters, he poſſeſſeth that dignity. As if their ſhould be a crown, it ſheweth a Kingly dignity; if a creſt or plume, a Dukedom; if a horn, a county, if without theſe there be a ſcepter, ſword, or forked inſtrument, it ſheweth rule and authority Likewiſe out of the table of images you ſhall find them which bear the chief kingly dignity: from the crown judge dignity; and from the inſtruments, rule and authority. Laſtly, they which bear an human ſhape and figure, have greater dignity than thoſe which appear under the forms and images of beaſts; they alſo who ride, do excel them which appear on foot. And thus according to all their commixtures, you may judge the dignity and excellency of ſpirits, one before another. Moreover, you muſt underſtand, that the ſpirits

of the inferior order, of what dignity ſoever they be, are always ſubject to the ſpirits of the ſuperior order: ſo alſo, that it is not incongruent for their Kings and Dukes to be ſubject and miniſter to the preſidents of the ſuperior order.

The ſhapes familiar to the Spirits of Saturn.

♄

THEY appear for the moſt part with a tall, lean and ſlender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each ſide noſed or beaked: there likewiſe appeareth a face on each knee, of a black ſhining colour; their motion is the moving of the wind, with a kind of earthquake: their ſign is white earth, whiter than any ſnow.

Their particular forms are,

A King having a beard, riding on a Dragon.
An old man with a beard.
An old woman leaning on a ſtaff.
A Hog.——A Dragon.——An Owl.
A black garment.——A Hook or Sickle.
A Juniper-tree.

The familiar forms to the Spirits of Jupiter.

♃

THE ſpirits of Jupiter do appear with a body ſanguine and choleric, of a middle ſtature, with

with a horrible fearful motion; but with a mild countenance, a gentle ſpeech, and of the colour of Iron The motion of them is flaſhings of lightning and thunder; their ſign is, there will appear men about the Circle, who ſhall ſeem to be devoured of Lions.

Their familiar forms are.

A King with a ſword drawn, riding on a Stag.
A Man wearing a Mitre in long raiment.
A Maid with a laurel crown adorned with flowers.
A Bull.——A Stag ——A Peacock.
An azure garment.—A Sword.—A Box-tree.

The familiar forms of the Spirits of Mars.

♂

THEY appear in a tall body, choleric, a filthy countenance, of colour brown, ſwarthy or red, having horns like Harts horns, and Griffins claws, bellowing like wild Bulls. Their motion is like fire burning; their ſign thunder and lightening about the Circle.

Their particular ſhapes are,

A King armed riding on a wolf.—A man armed
A Woman holding a buckler on her thigh.
A ſhe Goat.——A Horſe ——A Stag
A red Garment.——Wool.——A Cheeſlip.

Shapes familiar to the Spirits of the Sun.

☉

THE Spirits of the Sun do for the moſt part appear in a large, full and great body, ſanguine and groſs, in a gold colour, with the tincture of blood. Their motion is as the lightning of Heaven; their ſign is to move the perſon to ſweat that calls them. But their particular forms are.

A King having a Scepter riding on a Lion.
A King crowned.——A Queen with a Scepter.
A Bird.——A Lion.——A Cock.
A yellow or Golden Garment.
A Scepter.——*Caudatus.*

Familiar ſhapes of the Spirits of Venus.

♀

THEY do appear with a fair body, of middle ſtature, with an amiable and pleaſant countenance, of colour white or green, the upper part golden. The motion of them is as it were a moſt clear Star. For their ſign, there will ſeem to be maids playing without the circle, which will provoke and allure him that calleth them to play. But their particular forms are,

A King with a Scepter riding on a Camel.
A Maid naked.——A ſhe Goat.

A

A Camel.——A Dove.
A white or green Garment.
Flowers ———The herb Savine.

The familiar forms of the Spirits of Mercury.

☿

THE Spirits *Mercury* will appear for the moſt part in a body of a middle ſtature, cold, liquid and moiſt, fair, and of an affable ſpeech; in a human ſhape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were ſilver colour'd clouds. For their ſign, they cauſe and bring horror and fear to him that calls them. But their particular ſhapes are,
A King riding upon a Bear.
A fair Youth ——A Woman holding a diſtaff.
A Dog ——A ſhe Bear.——A Magpy.
A Garment of ſundry changeable colours.
A Rod.——A little ſtaff.

The forms familiar to the Spirits of the Moon.

☽

THEY will for the moſt part appear in a great and full body, ſoft and phlegmatic, of colour like a black obſcure cloud, having a ſwelling countenance, with eyes red and full of water, a bald head, and teeth like a wild boar. Their motion is as it were an exceeding great tempeſt

of

of the ſea For their ſign their will appear exceeding great rain about the circle. and their particular ſhapes are,

A King like an Archer riding upon a Doe.
A little Boy.
A Woman hunter with a bow and arrows.
A Cow.——A little Doe.——A Gooſe.
A Garment green or ſilver colured.
An Arrow.——A Creature having many feet.

But we now come to ſpeak of the holy and ſacred Pentacles and Sigils. Now theſe pentacles are as it were certain holy ſigns preſerving us from evil chances and events, helping and aſſiſting us to bind, exterminate, and drive away evil ſpirits, alluring the good ſpirits, and reconciling them unto us. And theſe pentacles do conſiſt either of characters of the good ſpirits, of the ſuperior order, or of ſacred pictures of holy letters or revelations, with apt and fit verſicles, which are compoſed either of Geometrical figures and holy names of God, according to the courſe and manner of many of them; or they are compounded of all of them; or very many of them mixt. And the characters which are uſeful for us to conſtitute and make the pentacles, they are the characters of the good ſpirits, eſpecially and chiefly of the good ſpirits of the firſt and ſecond order,

order, and ſometimes alſo of the third order. And theſe kind of characters are eſpecially to be named holy; and then thoſe characters which we have above called holy. What character ſoever therefore of this kind is to be inſtituted we muſt draw about him a double circle, wherein we muſt wright the name of his Angel: and if we will add ſome divine name congruent with his ſpirit and office. it will be of the grearer force and efficacy. And if we will draw about him any angulai figure, according to the manner of his numbers, that alſo ſhall be lawful to be done. But the holy pictures which do make the pentacles are they which every where are delivered unto us in the Prophets and ſacred writings, as well of the old as of the new Teſtament: even as the figure of the ſerpent hanging on the croſs, and ſuch like; whereof very many may be found out of the viſions of the Prophets, as of *Eſaias*, *Daniel*, *Eſdraſs*, and others, and alſo out of the revelations of the *Apocalipſe*. And we have ſpoken of them in our third book of Occult Philoſophy, where we have made mention of holy things. Therefore when any picture is poſited of any of theſe holy Images, let the circle be drawn round about it on each ſide thereof, wherein let there be written ſome divine name, that is apt and conformed to the effect of that figure, or elſe there

may

may be written about it ſome verſicle taken out of part of the body of holy Scripture, which may deſire to aſcertain or deprecate the deſired effect. As, if a pentacle were to be made to gain victory or revenge againſt ones enemies, as well viſible as inviſible, the figure may be taken out of the ſecond book of the *Maccabees:* that is to ſay, a hand holding a golden ſword drawn, about which let there be written the verſicle there contained: to wit, * *Take the holy ſword the gift of God, wherewith thou ſhalt ſlay the adverſaries of my people Iſrael.* Or elſe there may be written about a verſicle of the fifth *Pſalm: In this is the ſtrength of thy arm: before thy face there is death;* or ſome other ſuch like verſicle. But if you will write a divine name about the figure, then let ſome name be taken that ſignifies fear, a ſword, wrath, the revenge of God, or ſome ſuch like name congruent and agreeing with the effect deſired. And if there ſhall be written any angular figure, let him be taken according to the reaſon and rule of the numbers, as we have taught in our ſecond book of Occult Philoſophy, where we have treated of the numbers, and of the like operations. And of this ſort there are two pentacles of ſublime virtue and great power, very uſeful

* *Accipe gladium ſanctum, munus a Deo, in quo concides adverſarios populi mei Iſrael.*

uſeful and neceſſary to be uſed in the conſecration of experiments and ſpirits: one whereof is that in the 1ſt. chapter of *Apocalypſe*; to wit, a figure of the Majeſty of God ſitting upon a throne, having in his mouth a two edged ſword, as there is written, about which let there be written, * *I am Alpha and Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the firſt and the laſt, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell.* Then there ſhall be written about it theſe three verſicles.

Manda Deus virtui tuæ, &c.

Give commandment O God, to thy ſtrength.

Confirm, O God, thy ſtrength in us.

Let them be as duſt before the face of the wind. And let the Angel of the Lord ſcatter them. Let all their ways be darkneſs and uncertain. And let the Angel of the Lord perſecute them.

Moreover, let there be written about it the ten general names, which are, *El*, *Elohim*, *Elohe*, *Zebaoth*, *Elion*, *Eſcerchie*, *Adonay*, *Jah*, *Tetragrammaton*, *Saday*.

There is another pentacle, the figure whereof is like unto *a Lamb ſlain, having ſeven eyes, and ſeven horns, and under his feet a book ſealed with ſeven ſeals*

* *Ego primus & noviſſimus, vivus & fui mortuus & ecce ſum vivens in ſecula ſeculorum; & habeo claves mortis & inferni.*

ſeals, as it is in the 5. *chap.* of the *Apocalypſe*. Whereabout let it be written this verſicle; *Behold the Lion hath overcome the tribe of Judah, the Root of David. I will open the Book, and unlooſe the ſeven ſeals thereof.* And one other verſicle; *I ſaw Satan like lightning fall down from heaven. Behold I have given you power to tread upon Serpents and Scorpions, and over all the power of your enemies, and nothing ſhall be able to hurt you.* And let there be alſo written about it the ten general names, as aforeſaid.

But thoſe pentacles which are thus made of figures and names, let them keep this order: for when any figure is poſited, conformable to any number, to produce any certain effect or virtue, there muſt be written thereupon, in all the ſeveral angles, ſome divine name, obtaining the force and efficacy of the thing deſired; yet ſo nevertheleſs, that the name which is of this ſort do conſiſt of juſt ſo many letters, as the figure may conſtitute a number; or of ſo many letters of a name, as joined together amongſt themſelves, may make the number of a figure; or by any number which may be divided without any ſuperfluity or diminution. Now ſuch a name being found, whether it be only one name or more or divers names, it is to be written in all the ſeveral angles in the figure: but in the middle

of

of the figure let the revolution of the name be whole and totally placed, or at leaſt principally.

Oftentimes alſo we conſtitute pentacles, by making the revolution of ſome kind of name, in a ſquare table, and by drawing about it a ſingle or double circle, and by writing therein ſome holy verſicle competent and befitting this name, or from which that name is extracted. And this is the way of making the pentacles, according to their ſeveral diſtinct forms and faſhions, which we may if we pleaſe either multiply or commix together by courſe among themſelves. to work the greater efficacy, extention and enlargement of force and virtue.

As, if a deprecation would be made for the overthrow and deſtruction of ones enemies, then we are to mind and call to remembrance how God deſtroyed the face of the whole earth in the deluge of waters, and the deſtruction of *Sodom* and *Gomorrah*, by raining down fire and brimſtone; likewiſe, how God overthrew *Pharoah* and his hoſt in the Red ſea, and to call to mind if any other malediction or curſe be found in holy writ. And thus in things of the like ſort. So likewiſe in deprecating and praying againſt perils and dangers of waters, we ought to call to remembrance the ſaving of *Noah* in the deluge of waters, the paſſing of the children of *Iſrael* through the

the Red ſea; and alſo we are to mind how Chriſt walked on the waters, and how he ſaved the ſhip in danger to be caſt away with the tempeſt; and how he commanded the winds and the waves and they obeyed him; and alſo, that he drew *Peter* out of the water, being in danger of drowning, and the like. And laſtly, with theſe we invoke and call upon ſome certain and holy names of God; to wit, ſuch as are ſignificative to accompliſh our deſire, and accommodated to the deſired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, juſtice, and fortitude of God: and if we would avoid and eſcape any evil or danger, we then call upon the names of mercy, defence, ſalvation, fortitude, goodneſs, and ſuch like names of God. When alſo we pray unto God that he would grant unto us our deſires, we are likewiſe to intermix therewith the name of ſome good ſpirit, whether one only, or more, whoſe office it is to execute our deſires: and ſometimes alſo we require ſome evil ſpirit to reſtrain or compel, whoſe name likewiſe we intermingle; and that rightly, eſpecially, if it be to execute any evil work; as revenge, puniſhment, or deſtruction.

Furthermore, if there be any verſicle in the Pſalms, or any other part of the holy Scripture, that

that ſhall ſeem congruent and agreeable to our deſire, the ſame is to be mingled with our prayers. Now after prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have deſired ſhould adminiſter unto us, whether one or more, or whether he be an Angel, or ſtar, or ſoul, or any of the noble Angels. But this kind of Oration ought to be compoſed according to the rules which we have delivered in the ſecond book of Occult Philoſophy, where we have treated of the manner of the compoſition of enchantments.

You may know further, that theſe kind of bonds have a threefold difference: for the firſt bond is when we conjure by natural things; the ſecond is compounded of religious myſteries, by Sacraments, Miracles, and things of this ſort; and the third is conſtituted by divine names, and holy Sigils With theſe kind of bonds, we may bind not only ſpirits, but alſo other creatures whatſoever, as animals, tempeſts, * burnings, floods of waters, the force and power of arms. Oftentimes alſo we uſe theſe bonds aforeſaid, not only by conjuration, but ſometimes alſo uſing the means of deprecation and benediction. Moreover, it conjuceth much to this purpoſe to join ſome

* *Incendia*, *Envy and Malice.*

ſome ſcentence of holy Scripture, if any ſhall be found convenient thereunto: as, in the conjuration of ſerpents, by commemorating the curſe of the ſerpent in the earthly Paradiſe, and the ſetting up the ſerpent in the wilderneſs; and further added that verſicle, * *Thou ſhalt walk upon the Aſp and the Baſiliſk*, &c. Superſtition alſo is of much prevelancy herein, by the tranſlation of ſome ſacramental rites, to bind that which we intend to hinder; as, the rites of excommunication, of ſepulcres, funerals, buryings, and the like.

And now we come to treat of the conſecrations which men ought to make upon all inſtruments and things neceſſary to be uſed in this art: and the virtue of this conſecration moſt chiefly conſiſts in two things; to wit, in the power of the perſon conſecrating, and by the virtue of the prayer by which the conſecration is made. For in the perſon conſecrating, there is required holineſs of life, and power of ſanctifying: both which are acquired by dignification and initiation. And that the perſon himſelf ſhall with a firm and undaunted faith believe the virtue, power, and efficacy thereof. And then in the prayer itſelf, by which this conſecration is made, there is required the like holineſs; which either ſolely conſiſteth in

* *Super aſpidem & baſilicum ambulabis*, &c.

in the praver itſelf, as, if it be by divine inſpiration ordained to this purpoſe, ſuch as we have in many places of the holy Bible; or that it be hereunto inſtituted through the power of the holy ſpirit, in the ordination of the Church. Otherwiſe there is in the prayer a ſanctimony, which is not only by itſelf, but by the commemoration of holy things; as the commemoration of holy ſcripture, hiſtories, works, miracles, effects, graces, promiſes, ſacraments, and ſacramental things, and the like. Which things, by a certain ſimilitude, do ſeem properly or improperly to appertain to the thing conſecrated.

There is uſed alſo the invocation of ſome divine names, with the confination of holy ſeals, and things of the like ſort, which do conduct to ſanctification and expiation; ſuch as the ſprinkling with holy water, unctions with holy Oil, and odoriferous ſuffumigations appertaining to holy worſhip. And therefore in every conſecration there is chiefly uſed the benediction and conſecration of water, oil fire, and fumigations, uſed every where with holy wax lights or lamps burning: for without lights no ſacrament is rightly performed This is therefore to be known and firmly obſerved, that if any conſecration be to be made of things profane in which there is any pollution, or defilement, then an exorciſing and

and expiation of thoſe things ought to precede the conſecration. Which things being ſo made pure, are more apt to receive the influences of the divine virtues. We are alſo to obſerve that in the end of every conſecration after that the prayer is rightly performed, the perſon conſecrating ought to bleſs the thing conſecrated, by breathing out ſome words, with divine virtue and power of the preſent conſecration, with the commemoration of his virtue and authority, that it may be the more duly performed, and with an earneſt and attentive mind. And therefore we will here lay down ſome examples hereof, whereby the way to the whole perfection hereof may the more eaſily be made to appear unto you.

So then, in the conſecration of water, we ought to commemorate how that God hath placed the firmament in the midſt of the waters, and in what manner God placed the fountain of waters in the earthly Paradiſe, from thence ſprang four holy rivers which watered the whole earth. Likewiſe we are to call to remembrance in what manner God made the water to be the inſtrument of executing his juſtice in the deſtruction of the giants in the general deluge over all the earth, and in the overthrow of the hoſt of *Pharaoh* in the Red ſea; alſo how God led his own people through

through the midſt of the ſea on dry ground, and through the midſt of the river *Jordan;* and likewiſe how marvelouſly he drew forth water out of the ſtony rock in the wilderneſs; and how at the prayer of *Sampſon.* he cauſed a fountain of running water to flow out of the cheek tooth of the jaw bone of an aſs: and likewiſe, how God hath made waters the inſtrument of his mercy, and of ſalvation, for the expiation of original ſin: alſo, how Chriſt was baptized in Jordan, and hath hereby ſanctified and cleanſed the waters. Moreover, certain divine names are to be invocated, which are conformable hereunto; as that God is a living fountain, living water, the fountain of mercy; and names of the like kind.

And likewiſe in the conſecration of fire, we are to commemorate how that God hath created the fire to be an inſtrument to execute his juſtice, for puniſhment, vengeance, and for the expiation of ſins: alſo, when God ſhall come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner God appeared to Moſes in the burning buſh; and alſo, how he went before the children of Iſrael in a pillar of fire; and that nothing can be duly offered, ſacrificed, or ſanctified, without fire; and how that God inſtituted fire to be kept continually in the taber-

nacle of the covenant; and how miraculouſly he rekindled the ſame, being extinct, and preſerved it elſewhere from going out, being hidden under the waters: and things of this ſort. Likewiſe the names of God are to be called upon which are conſonant hereunto, as, it is read in the Law and the Prophets, that God is a conſuming fire, and if there be any of the divine name which ſignify fire, or ſuch like names; as the glory of God, the light of God, the ſplendor and brightneſs of God.

And likewiſe in the conſecration of Oil and Perfumes, we are to call to remembrance ſuch holy things as are pertinent to this purpoſe, which we read in *Exodus* of the holy anointing Oil, and divine names ſignificant thereunto, ſuch as is the name Chriſt, which ſignifies anointed: and what myſteries there are hereof; as that in the *Revelations* of the two Olive-trees diſtilling holy oil into the lamps that burn before the face of God, and the like.

And the bleſſing of the lights, wax, and lamps, is taken from the fire, and the alter which containeth the ſubſtance of the flame: and what other ſuch ſimilitudes as are in myſteries; as that of the ſeven candleſticks and lamps burning before the face of God.

Theſe therefore are the conſecrations which firſt

firſt of all are neceſſary to be uſed in every kind of devotion, and ought to precede it, and without which nothing in holy Rites can be duly performed.

In the next place now we ſhall ſhew unto you the conſecration of places, inſtruments, and ſuch like things.

Therefore when you would conſecrate any place or circle, you ought to take the prayer of Solomon uſed in the dedication of the Temple: and moreover, you muſt bleſs the place with the ſprinkling of holy water, and with fumigations; by commemorating in the benediction holy myſteries; ſuch as theſe are, * The ſanctification of the throne of God, of mount Sinai, of the tabernacle of the covenant, of the holy of holies, of the temple of Jeruſalem. Alſo, the ſanctification of mount Golgotha, by the crucifying of Chriſt; the ſanctification of the temple of Chriſt; of mount Tabor, by the transfiguration and aſcenſion of Chriſt: and the like. And by invocating divine names which are ſignificant hereunto; ſuch as the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the habitation of God, and ſuch like divine names of this ſort, which are to be written about the circle or place to be conſecrated.

* *Sanctum ſanctorum.*

And in the conſecration of inſtruments and of all other things whatſoever that are ſerviceable to this art, you ſhall proceed after the ſame manner, by ſprinkling the ſame with holy water, perfuming the ſame with holy fumigations, anointing it with holy oil, ſealing it with ſome holy Sigil, and bleſſing it with prayer; and by commemorating holy things out of the ſacred Scriptures, religion, and divine names which ſhall be found agreeable to the thing that is to be conſecrated: as for example ſake, in conſecrating a ſword, we are to call to remembrance that in the Goſpel, * *He that hath two coats, &c.* and that place in the ſecond of *Maccabees*, that a ſword was divinely and miraculouſly ſent to *Judas Maccabeus*. And if there be any thing of the like in the prophets; as that place, † *Take unto you two-edged ſwords, &c.*

In like manner you ſhall conſecrate experiments and books, and whatſoever of the like nature, as it is contained in writings, pictures and the like, by ſprinkling, perfuming, anointing, ſealing, and bleſſing with holy commemorations, and calling to remembrance the ſanctification of myſteries; as the ſanctifications of the tables of the ten commandments, which were delivered

* *Qui habet duas tunicas, &c.*

† *Accipite vobis gladios his acutos.*

delivered to *Moſes* by God in mount *Sinai*; the ſanctification of the teſtaments of God, the old and the new; the ſanctification of the law, and of the Prophets, and Scriptures, which are promulgated by the holy Ghoſt. Moreover, there is to be commemorated ſuch divine names as are fit and convenient hereunto; as theſe are; the Teſtament of God. the book of God, the book of life, the knowledge of God, the wiſdom of God; and the like. And with ſuch kind of rites is the perſonal conſecration performed.

There is furthermore, beſides theſe, another rite of conſecration, of wonderful power, and much efficacy: And this is out of the kinds of ſuperſtitions; that is to ſay, when the rite of conſecration or collection of any Sacrament in the Church is transferred to that thing which we would conſecrate.

It is to be known alſo, that vows, Oblations, and Sacrifice have the power of conſecration, as well real as perſonal; and they are as it were certain covenants and conventions between thoſe names with which they are made, and us who make them, ſtrongly cleaving to our deſire and wiſhed effects; as when we dedicate. offer, and ſacrifice, with certain names or things; as, ſumigations, unctions, rings, images. looking-glaſſes; and things leſs material, as deities, ſigils, pentacles

inchantments, orations, pictures, and Scriptures: of which we have largely ſpoken in our third book of Occult Philoſophy.

There is extant among thoſe magicians (who do moſt uſe the miniſtry of evil ſpirits) a certain rite of invocating ſpirits by a book to be conſecrated before to that purpoſe; which is properly called, * *A book of Spirits*; whereof we ſhall now ſpeak a few words. For this book is to be conſecrated, a book of evil ſpirits, ceremonioufly to be compoſed in their name and order: whereunto they bind with a certain holy oath, the ready and preſent obedience of the ſpirit therein written.

Now this book is to be made of moſt pure and clean paper, that hath never been uſed before; which many do call *Virgin paper*. And this book muſt be inſcribed after this manner; that is to ſay, let there be placed on the left ſide the image of the ſpirit, and on the right ſide his character, with the oath above it containing the name of the ſpirit, his dignity and place, with his office and power. Yet very many do compoſe this book otherwiſe omitting the characters or image: but it is more efficatious not to neglect any thing which conduceth to it.

Moreover, there is to be obſerved the circumſtances

* *Liber Spiritum.*

ſtances of places, times, hours, according to the ſtars which theſe ſpirits are under, and are ſeen to agree unto; their ſite, rite, and order being applied.

Which book being ſo written, and well bound is to be adorned, garniſhed, and kept ſecure, with regiſters and ſeals, leſt it ſhould happen after the conſecration to open in ſome place not intended, and endanger the operator. Furthermore, this book ought to be kept as reverently as may be; for irreverance of mind cauſeth it to loſe its virtue with pollution and profanation.

Now this ſacred book being thus compoſed according to the manner already delivered, we are then to proceed to the conſecration thereof after a twofold way: one whereof is, that all and ſingular the ſpirits who are written in the book be called to the circle, according to the rites and order which we have before taught; and the book that is to be conſecrated, let it be placed without the circle in a triangle. And in the firſt place, let there be read in the preſence of the ſprits all the oaths which are written in that book; and then the book to be conſecrated being placed without the circle in a triangle there drawn, let all the ſpirits be compelled to impoſe their hands where their images and characters are drawn, and to confirm and conſecrate the ſame

with a ſpecial and common oath. Which being done, let the book be taken, ſhut, and preſerved as we have before ſpoken, and let the ſpirits be licenſed to depart, according to due and right order.

There is another manner of conſecrating a book of ſpirits which is more eaſy, and of much efficacy to produce every effect, except that in opening this book the ſpirits do not always come viſible. And this way is thus: let there be made a book of ſpirits as we have before ſet forth, but in the end thereof let there be written invocations, bonds, and ſtrong conjurations wherewith every ſpirit may be bound. Then this book muſt be bound between two tables or lamens, and in the inſide thereof let there be drawn the holy pentacles of the divine Majeſty, which we have before ſet forth and deſcribed out of the *Apocalypſe*: then let the firſt of them be placed in the beginning of the book, and the ſecond at the end of the ſame. This book being perfected after this manner, let it be brought in a clear and fair time, to a circle prepared in a croſs way, according to the art which we have before delivered; and there in the firſt place the book being opened, let it be conſecrated to the rites and ways which we have before declared concerning conſecration. Which being done, let all the ſpirits be

be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds deſcribed in the book, that they come unto that place within the ſpace of three days, to aſſure their obedience, and confirm the ſame, to the book ſo to be conſecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the circle, and there faſt ſtopped up: and then the circle being deſtroyed, after the ſpirits are licenſed, depart before the riſing of the ſun: and on the third day, about the middle of the night, return, and new make the circle, and with bended knees make prayer and giving thanks unto God. and let a precious perfume be made, and open the hole, and take out the book; and ſo let it be kept, not opening the ſame. Then you ſhall licenſe the ſpirits in their order, and deſtroying the circle depart before the ſun riſe. And this is the laſt rite and manner of conſecrating profitable to whatſoever writings and experiments, which do direct the ſpirits, placing the ſame between two holy lamens or pentacles, as before is ſhewn.

But the operator, when he would work by the book thus conſecrated, let him do it in a fair and clear ſeaſon, when the ſpirits are leaſt troubled; and let him place himſelf towards the region of the ſpirits, Then let him open the book under a

due regiſter; let him invoke the ſpirits by their oath there deſcribed and confirmed, and by the name of their character and Image, to that purpoſe which you deſire: and if there be need, conjure them by the bonds placed in the end of the book. And having attained your deſired effect, then you ſhall licenſe the ſpirits to depart.

And now we ſhall come to ſpeak concerning the invocation of ſpirits as well of the good ſpirits as of the bad.

The good ſpirits may be invocated of us divers ways, and in ſundry manners do offer themſelves unto us. For they do openly ſpeak to thoſe that watch, and do offer themſelves to our ſight, or do inform us in dreams by oracle of thoſe things which are deſired. Whoſoever therefore would call any good ſpirit, to ſpeak or appear in ſight, it behoveth them eſpecially to obſerve two things: one whereof is about the diſpoſition of the invocant; the other about thoſe things which are outwardly to be adhibited to the invocation, for the conformity of the ſpirits to be called. It behoveth therefore that the invocant himſelf be religiouſly diſpoſed for many days to ſuch a myſtery. In the firſt place therefore, he ought to be confeſſed and contrite, both inwardly and outwardly, and rightly expiated by daily waſhing himſelf with holy water. Moreover, the invocant

invocant ought to conſerve himſelf all theſe days, chaſt, abſtinent, and to ſeparate himſelf at much as may be done, from all preturbation of mind, and from all manner of foreign and ſecular buſineſs Alſo he ſhould obſerve faſting all theſe days, as much as ſhall ſeem convenient to him to be done. Alſo let him daily between ſun-riſing and ſun-ſetting, being clothed with a holy linen garment, ſeven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of faſting and preparation is commonly the time of a whole lunation. There is alſo another number obſerved amongſt the cabaliſts, which is forty days.

Now concerning thoſe things which do appertain to this rite of invocation, the firſt is, that a place be choſen, clean, pure, cloſe, quiet, free from all manner of noiſe, and not ſubject to any ſtrangers ſight. This place muſt firſt be exorciſed and conſecrated: and let there be a table or altar placed therein, covered with clean white linen, and ſet towards the eaſt: and on each ſide thereof, let there be ſet two conſecrated wax-lights burning, the flame whereof ought not to go out all theſe days. in the middle of the altar, let there be placed lamens, or the holy paper which we have before deſcribed, covered with

fine linen; which is not to be opened until the end of theſe days of the conſecration. You ſhall alſo have in readineſs a precious perfume, and pure anointing oil; and let them be both kept conſecrated. There muſt alſo a cenſer be ſet on the head of the altar, wherein you ſhall kindle the holy fire, and make a perfume every day that you ſhall pray. You ſhall alſo have a long garment of white linen, cloſe before and behind, which may cover the whole body and the feet, and gird about you with a girdle. You ſhall alſo have a veil made of pure clean linen, and in the fore-part thereof let there be fixed golden or gilded lamens, with the inſcription of the name *Tetragrammaton;* all which things are to be ſanctified and conſecrated in order. But you muſt not enter into the holy place, unleſs it be firſt waſhed, and arayed with a holy garment; and then you ſhall enter into it with your feet naked. And when you enter therein, you ſhall ſprinkle it with holy water; then you ſhall make a perfume upon the altar, and afterwards with bended knees pray before the alter as we have directed.

But in the end of theſe days, on the laſt day, you ſhall faſt more ſtrictly: and faſting on the day following, at the riſing of the ſun, you may enter into the holy place, uſing the ceremonies before ſpoken of, firſt by ſprinkling yourſelf, then with making

making a perfume, you ſhall ſign yourſelf with holy oil in the forehead and anoint your eyes, uſing prayer in all theſe conſecrations. Then you ſhall open the holy lamen, and pray before the altar upon your knees, as aboveſaid; and then an invocation being made to the Angels, they will appear unto you, which you deſire; which you ſhall entertain with a benign and chaſt communication, and licenſe them to depart.

Now the lamen which is to be uſed to invoke any good ſpirit, you ſhall make after this manner; either in metal conformable or in new wax, mixt with ſpices and colours conformable: or it may be made with clean paper, with convenient colours: and the outward form or figure thereof may be ſquare, circular, or triangular, or of the like ſort, according to the rule of the numbers: in which there muſt be written the divine names, as well the general names as the ſpecial. And in the centre of the lamen, let there be drawn a character of *ſix corners; in the middle whereof let there be written the name and character of the ſtar, or of the ſpirit his governor, to whom the good ſpirit that is to be called is ſubject. And about this character let there be placed ſo many characters of || five corners, as the ſpirits we would call together at once. And if we ſhall call only

* *Hexagonus.* § *Pentagonus.*

only one ſpirit, nevertheleſs there ſhall be made four Pentagones wherein the name of the ſpirit or ſpirits, with their character, are to be written. Now this table ought to be compoſed when the Moon is increaſing, on thoſe days and hours which then agree to the ſpirit. And if we take a fortunate ſtar herewith, it will be the better. Which table being made in this manner, it is to be conſecrated according to the rules above delivered.

And this is the way of making the general table, ſerving for the invocating of all good ſpirits whatſoever. Nevertheleſs we may make ſpecial tables congruent to every ſpirit, by the rule which we have above ſpoken of concerning holy pentacles.

And now we will declare unto you another rite more eaſy to perform this thing: that is to ſay, let the man that is to receive an oracle from the good ſpirits, be chaſt, pure, and confeſſed. Then a place being prepared pure, clean and covered every where with white linen, on the Lords day in the new of the moon let him enter into that place, clothed with clean white garments; let him exorciſe the place, bleſs it, and make a circle therein with a ſanctified coal; let there be written in the uttermoſt part of the circle the names of the angels, in the inner part thereof

let

let there be written the mighty names of God: and let him place within the circle, at the four angles of the world, the cenſers for the perfumes. Then let him enter the place faſting, and waſhed, let him begin to pray towards the eaſt this whole Pſalm: * *Beati immaculati in via*, &c. *Bleſſed are the undefiled in the way*, &c. by perfuming; and in the end deprecating the angels, by the ſaid divine names, that they will deign to diſcover and reveal that which he deſireth; that let him do ſix days, continuing waſhed and faſting. On the ſeventh day, which is the ſabbath, let him, being waſhed and faſting, enter the circle, perfume it, and anoint himſelf with holy anointing oil, by anointing his forehead, upon both his eyes, in the palms of his hands, and upon his feet. Then upon his knees let him ſay the Pſalm aforeſaid, with divine and angelical names. Which being ſaid let him ariſe, let him begin to walk about in a circle within the ſaid circle from the eaſt to the weſt, until he is wearied with a dizzineſs of his brain: let him fall down in the circle, there he may reſt; and forthwith he ſhall be wrapt up in an extaſy, and a ſpirit will appear unto him, which will inform him of all things. We muſt obſerve alſo, in the circle there ought to be four holy candles burning at the four parts of

* *Pſalm*, 119.

of the world, which ought not to want light for the ſpace of a week. And the manner of faſting muſt be ſuch, that he abſtain from all things having a life of ſenſe, and from thoſe which do proceed from them; let him drink only pure running water; neither let him take any food till the going down of the ſun. Let the perfume and the holy anointing oil be made, as is ſet forth in *Exodus* and the other holy books of the Bible. It is alſo to be obſerved, that always as often as he enters into the circle, he hath upon his forehead a golden lamen, upon which there muſt be written the name *Tetragrammaton*, as we have before ſpoken.

But natural things, and their commixtures, do alſo belong unto us, and are conducing to receive oracles from any ſpirit by a dream: which are either perfumes, unctions, and meats or drinks: which you may underſtand in our firſt book of Occult Philoſophy.

But he that is willing always and readily to receive the oracles of a dream, let him make unto himſelf a ring of the ſun or of ſaturn for this purpoſe. There is an image to be made, of excellent efficacy and power to work this effect; which being put under his head when he goeth to ſleep, doth effectually give true dreams of what thing ſoever the mind hath before determined or conſulted

ſulted on. The table of numbers likewiſe conſer to receive an oracle, being duly formed under their own conſtellations. And theſe thou mayeſt know in the third book of occult Philoſophy.

Holy tables and papers do alſo ſerve to this effect, being ſpecially compoſed and conſecrated: ſuch as the Almutel of *Solomon*, and the table of the revolutions of the name *Tetragrammaton*. And thoſe things which are of this kind, and written unto theſe things, out of divers figures, numbers, holy pictures, with the inſcriptions of the holy names of God and of angels; the compoſition whereof is taken out of divers places of the holy Scriptures, Pſalms, and verſicles, and other certain promiſes of the divine revelations and prophecies.

To the ſame effect do conduce holy prayers and imprecations, as well unto God, as to the holy Angels and heros: the imprecations of which prayers are to be compoſed as we have before ſhewn, according to ſome religious ſimitude of miracles, graces, and the like, making mention of thoſe things which we intend to do: as, out of the old Teſtament, of the dream of *Jacob*, *Joſeph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzer*: if out of the new Teſtament, of the dream of *Joſeph* the huſband of the virgin *Mary*; of the dream of the three wiſe men; of *John* the Evangeliſt ſleeping upon

upon the breaſt of our Lord; and whatſoever of the like kind can be found in religion, miracles and revelations; as, the revelation of the croſs to *Helen*, the revelations of *Conſtantine* and *Charles* the great, the revelations of *Bridget*, *Cyril*, *Methodius*, *Mechtild*, *Joachim*, *Merhir*, and ſuch like. According to which let the deprecations be compoſed, if when he goeth to ſleep it be with a firm intention: and the reſt well diſpoſing themſelves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compoſe thoſe things which we have now ſpoken of, he ſhall receive the moſt true oracles of dreams. And this he ſhall do; obſerve thoſe things which in the ſecond book of Occult Philoſophy are directed concerning this thing. He that is deſirous therefore to receive an oracle, let him abſtain from ſupper, from drink, and be otherwiſe well diſpoſed, his brain being free from turbulent vapours; let him alſo have his bed-chamber fair and clean, exorciſed and conſecrated if he will; then let him perfume the ſame with ſome convenient fumigation; and let him anoint his temples with ſome unguent efficatious hereunto. and put a ring upon his finger, of the things above ſpoken of: let him take either ſome image, or holy table, or holy paper, and place the ſame under his head: then

then having made a devout prayer, let him go unto his bed, meditating upon that thing which he deſireth to know, let him ſo ſleep; for ſo ſhall he receive a moſt certain and undoubted oracle by a dream, when the moon goeth through that ſign which was in the ninth houſe of his nativity, and alſo when ſhe goeth through the ſign of the ninth houſe of the revolution of his nativity; and when ſhe is in the ninth ſign from the ſign of perfection. This is the way and means whereby we may obtain all ſciences and arts whatſoever, ſuddenly and perfectly, with a true illumination of our underſtanding; although all inferior familiar ſpirits whatſoever do conduce to this effect; and ſometimes alſo evil ſpirits ſenſibly informing us intrinſically and extrinſically

But if we would call any evil ſpirit to the circle, it firſt behoveth us to conſider, and to know his nature, to which of the Planets it agreeth, and what offices are diſtributed to him from the Planet; and being known, let there be ſought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the offices of the ſame ſpirit, as near as the ſame may be done: as, if their power be over the ſea, rivers or floods, then let the place be choſen in the ſhore; and ſo of the reſt. Then let there be choſen a convenient time, both for the quality of

of the air, ſerene, clear, quiet, and fitting for the ſpirits to aſſume bodies ; as alſo of the quality and nature of the planet, and of the ſpirit, as to wit, on his day, or the time wherein he ruleth: he may be fortunate or unfortunate, ſometimes of the day, and ſometimes of the night, as the ſtars and ſpirits do require. Theſe things being conſidered, let there be a circle framed at the place elected, as well for the defence of the invocant, as for the confirmation of the ſpirit. And in the circle itſelf there are to be written the divine general names, and thoſe things which do yield defence unto us ; and with them, thoſe divine names which do rule this planet, and the offices of the ſpirit himſelf ; there ſhall alſo be written therein, the names of the good ſpirits which bear rule, and are able to bind and conſtrain that ſpirit which we intend to call. And if we will any more fortify and ſtrengthen our circle, we may add characters and pentacles agreeing to the work ; then alſo if we will, we may either within or without the circle, frame an angular figure, with the inſcription of ſuch convenient numbers, as are congruent amongſt themſelves to our work, which are alſo to be known, according to the manner of numbers and figures : of which in the ſecond book of occult Philoſophy it is ſufficiently ſpoken. Furthermore,

thermore, he is to be provided of lights, perfumes, unguents and medicines compounded according to the nature of the planet and ſpirit: which do partly agree with the ſpirit, by reaſon of their natural and celeſtial virtue; and partly are exhibited to the ſpirit for religious and ſuperſtitious worſhip. Then he muſt be furniſhed with holy and conſecrated things, neceſſary as well for the defence of the invocant, and his fellows, as alſo ſerving for bonds to bind and conſtrain the ſpirits; ſuch as are either holy papers, lamens, pictures, pentacles, ſwords, ſcepters, garments of convenient matter and colour, and things of the like ſort. Then when all theſe things are provided, and the maſter and his fellows being in the circle, in the firſt place let him conſecrate the circle, and all thoſe things which he uſeth; which being performed with a convenient geſture and countenance, let him begin to pray with a loud voice, after this manner. Firſt let him make an oration unto God, and then let him intreat the good ſpirits; and if he will read any prayers, pſalms, or goſpels for his defence, they ought to take the firſt place. After thoſe prayers and orations are ſaid, then let him begin to invocate the ſpirit which he deſireth, with a gentle and loving enchantment. to all the coaſts of the world, with the commemoration of his

own

own authority and power. And then let him reſt a little, looking about him, to ſee if any ſpirit do appear; which if he delay, then let him repeat his invocation, as aboveſaid, until he hath done it three times; and if the ſpirit be pertinacious, obſtinate, and will not appear, then let him begin to conjure him with divine power; ſo alſo that the conjurations and all his commemorations do agree with the nature and offices of the ſpirit himſelf; and reiterate the ſame three times, from ſtronger to ſtronger, uſing objurgations, contumelies, curſings, and puniſhments, and ſuſpenſions from his office and power, and the like.

And after all the courſes are finiſhed, then ceaſe a little; and if any ſpirit ſhall appear, let the invocant turn himſelf towards the ſpirit and couteouſly receive him, and earneſtly intreating him, let him require his name: and then proceeding further, let him aſk him whatſoever he will: and if in any thing the ſpirit ſhall ſhew himſelf obſtinate or lying, let him be bound by convenient conjurations; and if you doubt of any lye, make without the circle with the conſecrated ſword, the figure of a triangle or * *Pentagone*, and compel the ſpirit to enter into it: and if thou receiveſt any promiſe which thou would-

eſt

* *A Character with five Corners.*

eſt have to be confirmed with an oath, let him ſtretch the ſword out of the circle, and ſwear the ſpirit, by laying his hand upon the ſword. Then having obtained of the ſpirit that which you deſire, or are otherwiſe contented, licenſe him to depart with courteous words, giving command unto him, that he do no hurt; and if he will not depart, compel him by powerful conjurations: and if need require, expel him by exorciſms, and by making contrary fumigations. And when he is departed, go not out of the circle, but make a ſtay, making prayer, and giving of thanks unto God and the good angels, and alſo praying for your defence and conſervation; and then all thoſe things being orderly performed, you may depart.

But if your hopes are fruſtrated, and no ſpirit will appear, yet for this do not diſpair; but leaving the circle, return again at other times, doing as before. And if you ſhall judge that you have erred in any thing, then you ſhall amend by adding or deminiſhing; for the conſtancy of reiteration doth often increaſe your authority and power, and ſtriketh terror into the ſpirits, and humbleth them to obey.

And therefore ſome uſe to make a gate in the circle, whereby they go in and out, which they open

open and ſhut as they pleaſe, and fortify it with holy names and pentacles.

This alſo we are to take notice of, that when no ſpirits will appear, but the maſter being wearied hath determined to ceaſe and give over; let him not therefore depart without licenſing the ſpirits; for they that do neglect this, are very greatly in danger, except they are fortified with ſome ſublime defence.

Oftentimes alſo the ſpirits do come, although they appear not viſible, (for to cauſe terror to him that calls them) either in the thing which he uſeth, or in the operation itſelf. But this kind of licenſing is not given ſimply, but by a kind of diſpenſation with ſuſpenſion, until in the following terms they ſhall render themſeves obedient. Alſo without a circle theſe ſpirits may be called to appear according to the way which is above delivered about the conſecration of a book.

But when we intend to execute any effect by evil ſpirits, where an apparition is not needful; then that is to be done, by making and forming that which is to be unto us an inſtrument, or ſubject of the experiment itſelf; as whether it be an image, or a ring, or a writing, or any character, candle, or ſacrifice, or any thing of the like ſort; then the name of the ſpirit is to be written

written therein, with his character, according to the exegency of the experiment, either by writing it with ſome blood, or therwiſe uſing a perfume agreeable to the ſpirit. Oftentimes alſo making prayer and orations to God and the good angels before we invocate the evil ſpirit, conjuring him by the divine power.

There is another kind of ſpirits which we have ſpoken of in our third book of occult Philoſophy, not ſo hurtful, and neareſt to men; ſo alſo, that they are affected with human paſſions, and do joy in the converſation of men, and freely do inhabit with them: and others do dwell in the woods and deſerts; and others delight in the company of divers domeſtics, animals and wild beaſts: and otherſome do inhabit about fountains and meadows. Whoſoever therefore would call up theſe kind of ſpirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with ſweet ſounds and inſtruments of muſic, ſpecially compoſed for the buſineſs, with uſing ſongs, inchantments and pleaſant verſes, with praiſes and promiſes.

But thoſe that are obſtinate to yield to theſe things are to be compelled with threatenings, comminations, curſings, deluſions, contumelies, and eſpecially by threatening to expel them from thoſe places where they are moſt converſant.

Further, if need be, thou mayeſt betake thee to uſe exorciſms; but the chiefeſt thing that ought to be obſerved, is, conſtancy of mind, and boldneſs, free and alienated from fear.

Laſtly, when you would invocate theſe kind of ſpirits, you ought to prepare a table in the place of invocation, covered with clean linen; whereupon you ſhall ſet new bread, and running water or milk in new earthen veſſels, and new knives. And you ſhall make a fire, whereupon a perfume ſhall be made. But let the invocant go unto the head of the table, and round about it let there be ſeats placed for the ſpirits, as you pleaſe; and the ſpirits being called, you ſhall invite them to drink and eat. But if perchance you ſhould fear any evil ſpirit, then draw a circle about it, and let that part of the table at which the invocant ſits, be within the circle. and the reſt of the table without the circle.

In our third book of occult Philoſophy, we have taught how and by what means the ſoul is joined to the body; and what happeneth to the ſoul after death.

Thou mayeſt know further, that thoſe ſouls do ſtill love their relinquiſhed bodies after death as it where a certain affinity alluring them, ſuch as are the ſouls of noxious men, which have violently relinquiſhed their bodies, and ſoul wantin

wanting a due burial, which do ſtill wander in a liquid and turbulent ſpirits about their dead carcaſſes; for theſe ſouls by the known means by which heretofore they were conjoined to their bodies, by the like vapours, liquors, and ſavours, are eaſily drawn unto them.

From hence it is, that the ſouls of the dead are not to be called up without blood, or by the application of ſome part of their relict body.

In the raiſing up of theſe ſhadows, we are to perfume with new blood, and the bones of the dead, and with fleſh, eggs, milk, honey, and oil, and ſuch like things, which do attribute to the ſouls a means apt to receive their bodies.

It is alſo to be underſtood, thoſe who are deſirous to raiſe up any ſouls of the dead, they ought to do it in thoſe places, wherein theſe kind of ſouls are moſt known to be converſant; or for ſome alliance alluring thoſe ſouls into their forſaken body; or ſome kind of affection in times paſt, impreſſed in them in their life, drawing the ſaid ſouls to certain places, things, or perſons; or for the forcible nature of ſome place fitted and prepared for to purge or puniſh theſe ſouls. Which places for the moſt part are to be known by the experience of viſions, nightly incurſions, and apparitions, and ſuch like prodigies ſeen.

Therefore the places moſt fitting for theſe

things, are church-yards. And better than them, are thoſe places wherein there is the execution of criminal judgments And better than theſe, are thoſe places, in which of late years there have been ſome public ſlaughters of men. Furthermore, that place is better than theſe, where ſome dead carcaſs, that came by violent death, isnot yet expiated, nor lately buried, and was lately buried; for the expiation of thoſe places, is alſo a holy tite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the ſouls to come unto their bodies, and expelleth them far off unto the places of judgment.

And from hence it is, that the ſouls of the dead are not eaſily to be raiſed up, except it be the ſouls of them whom we know to be evil, or to have periſhed by a violent death, and whoſe bodies do want a rite, and due burial.

Now although we have ſpoken concerning ſuch places of this kind, it will not be ſafe or commodious to go unto them, but it behoveth us to take to what place ſoever is to be choſen, ſome principal part of the body that is relict, and therewith make a perfume in due manner, and to perform other competent rites.

It is alſo to be known, that becauſe the ſouls are certain ſpiritual lights, therefore artificial lights, eſpecially if they be framed out of certain competent

competent things, compounded according to a true rule, with congruent inſcriptions of names and ſeals, do very much avail to the raiſing up of departed ſouls.

Moreover, theſe things which are now ſpoken of, are not always ſufficient to raiſe up ſouls, becauſe of an extranatural portion of underſtanding and reaſon, which is above, and known only to the heaven and deſtinies, and their powers.

We ought therefore to allure the ſaid ſouls, by ſupernatural and celeſtial powers duly adminiſtered, even by thoſe things which do move the very harmony of the ſoul, as well imaginative, as rational and intellectual; as are voices, ſongs, ſounds, inchantments; and religious things; as prayers, conjurations, exorciſms, and other holy rites, which may very commodiouſly be adminiſtered hereunto.

The end of the fourth book of Agrippa.

HEPTAMERON:

OR

MAGICAL ELEMENTS

OF

PETER de *ABANO:*

PHILOSOPHER.

IN the former book, which is the fourth book of *Agrippa*, it is ſufficiently ſpoken concerning Magical ceremonies and Initiations.

But becauſe he ſeemeth to have written to the learned, and well experienced in this art, becauſe he doth not ſpecially treat of the ceremonies, but rather ſpeaking of them in general, it was therefore thought good to add hereunto the magical elements of *Peter de Abano:* that thoſe who are hitherto ignorant, and have not taſted magical ſuperſtitions, may have them in readineſs, how they may exerciſe themſelves therein. For we ſee in this book, as it were a certain introduction of magical vanity; and as it were in preſent exerciſe, they may behold the diſtinct functions

functions of ſpirits, how they may be drawn to diſcourſe and communication; what is to be done every day, and every hour; and how they ſhall be read, as if they were deſcribed ſyllable by ſyllable.

In brief, in this book are kept the principles of magical conveyances. But becauſe the greateſt power is attributed to the Circles; (For they are certain fortreſſes to defend the operators ſafe from the evil ſpirits;) in the firſt place we will treat concerning the compoſition of a Circle.

Of the Circle, and the compoſition thereof.

THE form of Circles is not always one and the ſame; but uſeth to be changed according to the order of the ſpirits that are to be called, their places, times, days and hours. For in making a circle, it ought to be conſidered in what time of the year, what day, and what hour, that you make the circle; what ſpirits you would call, to what ſtar and region they do belong, and what functions they have. Therefore let there be made three circles of the latitude of nine feet, and let them be diſtant one from another a hands breadth; and in the middle circle, firſt, write the name of the hour wherein you do the work. In the ſecond place, write the name of the Angel of the hour. In the third place, the Sigil of the

Angel of the hour. Fourthly, the name of the Angel that ruleth that day wherein you do the work, and the names of his miniſters. In the fifth place, the name of the preſent time. Sixthly, the name of the ſpirits ruling in that part of time, and their Preſidents. Seventhly, the name of the head of the ſign ruling in that part of time wherein you work. Eighthly, the name of the earth, according to that part of time wherein you work. Ninthly, and for the completing of the middle circle, write the name of the ſun and of the moon, according to the ſaid rule of time; for as the time is changed, ſo the names are to be altered. And in the outermoſt circle, let there be drawn in the four angles, the names of the preſidential Angels of the air, that day wherein you would do this work; to wit, the name of the King and his three miniſters. Without the circle, in four angles, let *Pentagones* be made In the inner circle let there be written four divine names with croſſes interpoſed in the middle of the circle; to wit, towards the eaſt let there be written *Alpha*, and towards the weſt let there be written *Omega*; and let a croſs divide the middle of the circle. When the circle is thus finiſhed according to the rule now before written, you ſhall proceed,

Of

Of the names of the hours and the Angels ruling them.

IT is alſo to be known, that the Angels do rule the hours in a ſucceſſive order, according to the courſe of the heavens, and planets unto which they are ſubject; ſo as that ſpirit which governeth the day ruleth alſo the firſt hour of the day; the ſecond from this governeth the ſecond hour; the third, the third hour, and ſo conſequently: and when ſeven planets and hours have made their revolution, it returneth again to the firſt which ruleth the day. Therefore we ſhall firſt ſpeak of the names of the hours.

Hours of the day.	Hours of the night.
1. *Yain,*	1. *Beron,*
2. *Janor,*	2. *Barol,*
3. *Naſnia,*	3. *Thami,*
4. *Salla,*	4. *Athar,*
5. *Sadedali,*	5. *Methon,*
6. *Thamur,*	6. *Rana,*
7. *Ouier,*	7. *Netos,*
8. *Thamic,*	8. *Tufrac,*
9. *Neron,*	9. *Saſſur,*
10. *Jayon,*	10. *Agle,*
11. *Abai.*	11. *Calerva,*
12. *Natalon.*	12. *Salam.*

Of the names of the Angels and their Sigils, it ſhall be ſpoken of in their proper places. Now

let us take a view of the names of the times. A year therefore is fourfold, and is divided into the ſpring, ſummer, harveſt, and winter; the names whereof are theſe.

The ſpring, *Talvi.* The ſummer, *Caſmaran.* Autumn, *Adarael.* Winter, *Farlas.*

The Angels of the ſpring, *Caracaſa, Core, Amatiel, Commiſſoros.*

The head of the ſign of the ſpring, *Spugliguel.*

The name of the earth in the ſpring, *Amalai.*

The names of the ſun and moon in the ſpring; the ſun, *Abraym*; the moon, *Aguſita.*

The Angels of the ſummer, *Gargatel, Tariel, Gaviel.*

The head of the ſign of the ſummer, *Tubiel.*

The name of the earth in ſummer, *Feſtativi.*

The names of the ſun and moon in ſummer; the ſun, *Athemay.* The moon, *Armatus.*

The Angels of Autumn, *Tarquam, Guabarel.*

The head of the ſign of Autumn, *Torquaret.*

The name of the earth in Autumn, *Rabinnara.*

The names of the ſun and moon in Autumn, the ſun, *Abragini.* The moon, *Mataſignais.*

The Angels of the winter, *Amabael, Ctarari.*

The head of the ſign of winter, *Altarib.*

The name of the earth in winter, *Geremiah.*

The names of the ſun and moon in winter; the ſun, *Commutaff.* The moon, *Affaterim.*

The

The Conſecrations and Benedictions: and firſt of the Benediction of the Circle.

WHEN the circle is rightly perfected, ſprinkle the ſame with holy or purged water, and ſay, *Thou ſhalt purge me with hyſop, O Lord, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than Snow.*

The Benediction of Perfumes.

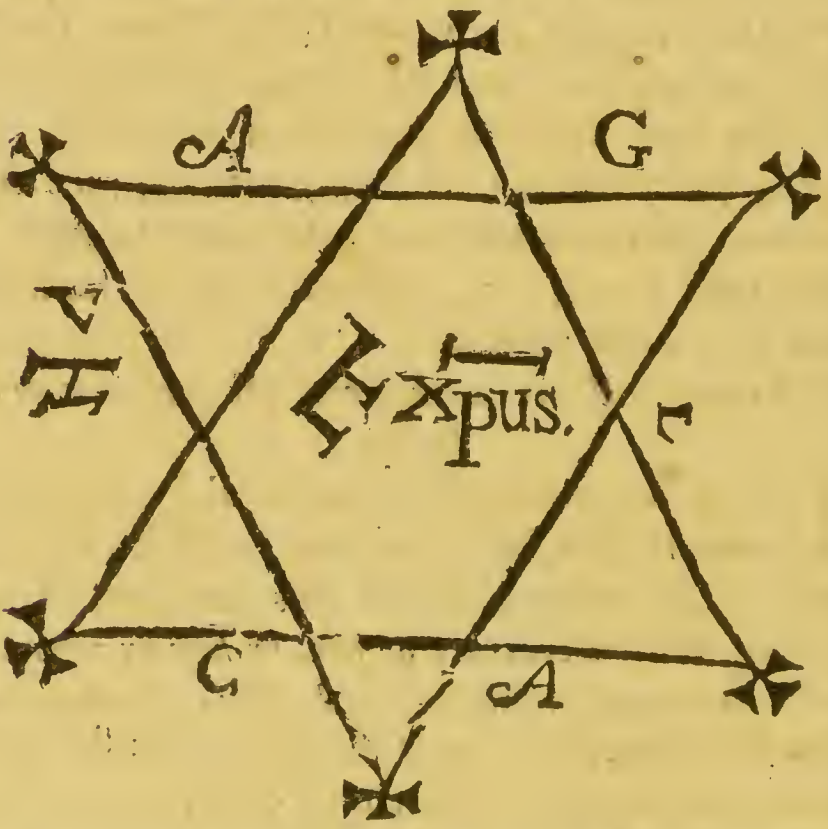
THE *God of Abraham, God of Iſaac, God of Jacob, bleſs here the creatures of theſe kinds, that they may fill up the power and virtue of their colours; ſo that neither the enemy, nor any falſe Imagination, may be able to enter into them: through our Lord Jeſus Chriſt,* &c. Then let them be ſprinkled with holy water.

The Exorciſm of fire: upon which the perfumes are to be put.

THE fire which is to be uſed for fumigations, is to be in a new veſſel of earth or iron: and let it be exorciſed after this manner. *I exorciſe thee, O thou creature of fire, by him by whom all things are made, that forthwith thou caſt away every phantaſm from thee, that it ſhall not be able to do any hurt in any thing.* Then ſay, *Bleſs, O Lord, this creature of fire, and ſanctify it, that it may be bleſſed to ſet forth the praiſe of thy holy name, that no hurt may come to the exorciſers or ſpectators: through our Lord Jeſus Chriſt, &c.*

Of the garment and pentacle.

LET it be a Prieſts garment, if it can be: but if cannot be had, let it be of linen, and clean. Then take this pentacle made in the day and hour of *Mercury*, the moon increaſing, written in parchment made of a kids ſkin. But firſt let there be laid over it the maſs of the holy Ghoſt, and let it be ſprinkled with water of baptiſm.



An Oration to be ſaid when the Veſture is put on.

ANoor, Amacor, Amides, Theodonias, Anitor, by the merits of the angels, O Lord, I will put on the garment of ſalvation, that this which I deſire

I may bring to effect: thro' thee the moſt holy Adonay, whoſe kingdom endureth for ever and ever. Amen.

Of the manner of working.

LET the moon be increaſing and equal, if it may then be done, and let her not be combuſt.

The operator ought to be clean and purified by the ſpace of nine days before the beginning of the work, and to be confeſſed, and receive the holy communion. Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought alſo to have holy water from a Prieſt, and a new earthen veſſel with fire, a Veſture and pentacle; and let all theſe things be rightly and duly conſecrated and prepared Let one of the ſervants carry the earthen veſſel full of fire, and the perfumes, and let another bear the book, another the garment and pentacle, and let the maſter carry the ſword; over which there muſt be ſaid one maſs of the Holy Ghoſt; and on the middle of the ſword, let there be written this name *Alga*†, and on the other ſide thereof the name †*On*†. And as he goeth to the conſecrated place, let him continually read Litanies, the ſervants anſwering, And when he cometh to the place where he will erect the circle, let him draw the lines of the circle as we have before taught: after he hath made it, let

let him ſprinkle the circle with holy water, ſaying, *Aſperges me domine*, &c.

The Maſter therefore ought to be purified with faſting, chaſtity, and abſtinency from all luxury the ſpace of three whole days before the day of the operation. And on the day that he would do the work, being cloathed with pure garments, and furniſhed with pentacles, perfumes, and other things neceſſary hereunto, let him enter the circle, and call the angels from the four parts of the world, which do govern the ſeven planets the ſeven days of the week, colours and metals; whoſe names you ſhall ſee in their places. And with bended knees invocating the ſaid angels particularly, let him ſay, *O Angeli ſupradicti, eſtote adjutores meæ petitioni, & in adjutorium mihi, in meis rebus & petitionibus.*

Then let him call the Angels from the four parts of the world, that rule the air the ſame day wherein he doeth the work or experiment And having implored ſpecially all the names and ſpirits written in the circle, let him ſay, *O vos omnes, adjuro atque conteſtor per ſedem Adonay, per Hagios, Theos, Iſchyros, Athanatos, Paracletos, Alpha & Omega, & per hec tria nomina ſecreta, Agla, On, Tetragrammaton, quod hodie debeatis adimplere quod cupio.*

Theſe things being performed, let him read the

the conjuration aſſigned for the day wherein he maketh the experiment, as we have before ſpoken; but if they ſhall be pertinatious and refractory, and will not yield themſelves obedient, neither to the conjuration aſſigned to the day, nor to the prayers before made, then uſe the conjuration and exorciſm, following.

An Exorciſm of the Spirits of the air.

NOS facti ad imaginem Dei, datati potentia Dei, & ejus facti voluntate, per potentiſſimum & corroboratum nomen Dei El, forte & admirabile, vos exorcizamus *(here he ſhall name the ſpirits he would have appear, of what order ſoever they be)* & imperamus per eum qui dixit, & factum eſt, & per omnia nomina Dei, & per nomen Adonay, El, Elohim, Elohe, Zebaoth, Elion, Eſcerchie, Jah, Tetragrammaton, Sadai, Dominus Deus, excelſus, exorcizamus vos, atque potenter imperamus, ut appareatis ſtatim nobis hic juxta Circulum in pulchra forma, videlicet humana, & ſine deformitate & tortuoſitate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen Y & V quod Adam audavit, & locutus eſt: & per nomen Dei Agla, quod Loth audavit, & factum ſalvus cum ſua familia: & per nomen Joth quod Jacob audivit ab Angelo ſecum luctantes & liberatus eſt de manu fratris ſui Elau: *and by the name* Anephexeton, quod Aaron adivit, & loquens, & ſapiens

ſapiens factus eſt: & per nomen Zebaoth quod Moſes nominavit, & omnia flumina & plaudes de terra Ægypti verſa fuerunt in ſanguinem: & per nomen Eſcerchie Oriſion, quod Moſes nominavit, & omnes fluvii ebullierunt ranas, & aſcenderunt in domos Ægyptiorum, omnia deſtruentes: & per nomen Elion, quod Moſes nominavit, & fuit grando talis; qualis non fuit ab initio mundi: & per nomen Adanay, quod Moſes nominavit, & fuerunt locuſta, & apparuerunt ſuper terram Ægyptiorum, & comederunt que reſidua erant grandini; & per nomen Schemes amathia, quod Joſua vocavit, et remoratus eſt Sol curſum: & per nomen Alpha & Omega, quod Daniel nominavit, & deſtruxit Beel, & Draconem interfecit: & in nomine Emmanel, quod tres pueri, Sidrach, Miſach & Abednago, in camino ignis ardentis, cantaverunt, & liberati fuerunt: & per nomen Hagaios, & ſedem Adonay, & per Theos, Iſcyros, Athanatos, Paracletus; & per hec tria ſecreta nomina Agla, On, Tetragrammaton, abjuro, conteſtor, & per hec nomina, & per alia nomina Domini noſtri Dei Omnipotentis. vivi & veri, vos qui veſtra culpa de Celis ejecti fuiſtis uſque ad infernum locum, exorcizamus, & viriliter imperamus, per eum qui dixit, & factum eſt, cui omnes obediunt creatura, & per illud tremendum Dei judicium: & per mare omnibus incertum vitreum,

quod

quod eſt ante conſpectum divina majeſtatis gradiens, & potentiale: & per quatuor divina animalia T. ante ſedem divina majeſtatis gradienta, & oculos ante & retro habentia; & per ignem ante ejus thronum circumſtantem: & per ſanctos Angelos Celorum, T. & per eam que Eccleſia Dei nominatur: & per ſummam ſapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis hic ante circulum appareatis, ut faciendam noſtram voluntatem, in omnibus prout placuerit nobis: per ſedem Baldecia, & per hoc nomen Primeumaton, quod Moſes nominavit, & in cavernis abiſſi fuerunt profundati vel abſorpti, Datan, Corah & Abiron: & in virtute iſtius nominis Primumaton, tota Celi militia compellente, maledicimus vos, privamus vos omni officio, loco & gaudio veſtro, uſque in profundum abyſſi. & uſque ad ultimum diem judicii vos ponimus, & relegamus in ignem eternum, & in ſtagnum ignis & ſulphuris, niſi ſtatim appareatis hic coram nobis, ante circulum, ad faciendum voluntatem noſtram. In omnibus venite per hec nomina, Adonay Zebaoth. Adonay Amioram. Venite, venite, imperat vobis, Adonay, Saday, Rex regum potentiſſimus & tremendiſſimus, cujus vires nulla ſubterfugere poteſt creatura vobis pertinaciſſimis futuris niſi obedieritis, & appareatis ante hunc circulum, affabiles ſubeto, tandem ruina flebilis miſerabiliſque,

&

& ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine Adonay Zebaoth, Adonay Amioram: venite, venite, quid tardatis? feſtinate imperat vobis Adonay Sady, Rex regum, El, Aty, Titcip, Azia, Hyn, Jen, Minoſel, Achadan, Vay, Vaa, Ey, Haa, Eye, Exe, a, El, E, El, a, Hy, Hau. Hau, Hau, Va, Va, Va, Va.

An Exorciſm of the Spirits of the Air.

WE being made after the Image of God, endued with power from God, and made after his will do exorciſe you by the moſt mighty and powerful name of God *El*, ſtrong and wonderful *(here he ſhall name the Spirits he would have appear, of what order ſoever they be)* and we command you by him, who ſaid the word and it was done, and by all the names of God, and by the name *Adonay*, *El*, *Elohim*, *Elohe*, *Zebaoth*, *Elion*, *Eſcerchie*, *Jah*, *Tetragrammaton*, *Saday*, Lord God moſt high: we exorciſe you, and powerfully command you, that you forthwith appear unto us, here before this circle, in a fair human ſhape, without any deformity or tortuoſity; come ye all ſuch, becauſe we command you by the name *Y* and *V*, which *Adam* heard and ſpoke, and by the name of God *Agla*. which *Lot* heard and was ſaved with his family; and by the name *Joth* which *Jacob* heard from the Angel wreſtling with him, and was delivered from

from the hand of his brother *Esau*; and by the name *Anephexeton*, which *Aaron* heard and spoke, and was made wise; and by the name *Zebaoth*, which *Moses* named, and all the rivers and waters in the Land of *Egypt* were turned into blood; and by the name *Escerchie Oriston* which *Moses* named, and all the rivers brought forth frogs, and they ascended into the houses of the Egyptians, destroying all things; and by the name *Elion*, which *Moses* named, and there was great hail, such as hath not been since the beginning of the world; and by the name *Adonay*, which *Moses* named, and their came up locusts, which appeared upon the whole land of *Egypt*, and devoured all which the hail had left: and by the name *Schemes amathia*, which *Joshua* called upon. and the Sun stayed his course; and by the name *Alpha* and *Omega*, which *Daniel* named and destroyed *Bel* and slew the *Dragon;* and in the name *Emmanuel*, which the three children *Sidrach*, *Misach* and *Abednego*, sung in the midst of the fiery furnace, and were delivered; and by the name *Hagios*, and by the seal of *Adonay*, and by *Ischyros*, *Athanatos*, *Paracletus;* and by these three secret names, *Agla*, *On*, *Tetragrammaton*, I do adjure and conteſt you; and by these names, and by all the other names of the living and true God, and by our Lord Almighty, I exorcise

and

and command you, by him that ſpake the word and it was done, to whom all creature are obedient; and by the dreadful Judgment of God; by the uncertain ſea of glaſs; which is before the face of the divine Majeſty mighty and powerful; by the four beaſts before the throne, having eyes before and behind, and by the fire round about his throne, and by the holy Angels of heaven; by the mighty wiſdom of God, we do powerfully exorciſe you, that you appear here before this Circle to fulfil our will in all things which ſhall ſeem good unto us; by the ſeal of *Baldachia*, and by this name *Primeumaton*, which *Moſes* named, and the earth opened and ſwallowed up *Corah*, *Dathan*, and *Abiram;* and in the power of that name *Primeumaton*, commanding the whole hoſt of heaven, we curſe you and deprive you from all your office, joy, and place, and do bind you in the depth of the bottomleſs pit, there to remain until the day of the laſt judgment; and we bind you into eternal fire, and into the lake of fire and brimſtone, unleſs you forthwith appear here before this Circle to do our will: Therefore come ye by theſe names, *Adonay Zebaoth*, *Adonay amioram;* come ye, come ye, *Adonay* commandeth you; *Sâday*, the moſt mighty and dreadful King of Kings, whoſe power no creature is able to reſiſt, be unto you moſt dreadful; unleſs

ye

ye obey, and forthwith affably appear before this circle, let miſerable ruin and fire unquenchable remain with you: therefore come ye in the name of *Adonay Zebaoth*, *Adonay amioram*; come, come, why ſtay you? haſten: *Adonay Saday*, the King of Kings commands you; El, Aty, Titcip, Azia, Hin, Jen, Minoſel, Achadan, Vay, Vaah, Ey, Exe, a, El, El, El, a, Hy, Hau, Hau, Hau, Va, Va, Va, Va.

A Prayer to God, to be ſaid in the four parts of the world, in the Circle.

AMorule, Taneha, Latiſten, Rabur, Teneba, Latiſten, Eſcha, Aladia, Alpha *and* Omega, Leyſte, Oriſion, Adonay: *O my moſt merciful heavenly Father, have mercy upon me, although a ſinner: make appear the arm of thy power in me this day (although thy unworthy child) againſt theſe obſtinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illuſtrated with all wiſdom, and always worſhip and glorify thy name. I humbly implore and beſeech thee, that theſe Spirits which I call by thy judgment, may be bound and conſtrained to come, and give true and perfect anſwers to thoſe things which I ſhall aſk them, and that they may declare and ſhew unto us thoſe things which by me or us may be commanded them, not hurting any creature, neither injuring nor terrifying me*

or

or my fellows nor hurting any other creature, and affrighting no man; but let them be obedient to my requests in all these things which I command them. Then let him ſtand in the middle of the circle, and hold his hand towards the pentacle, and ſay, *Per Pentaculum Salomonis advocavi, dent mihi reſponſum verum.* By the Pentacle of *Solomon* I have called you, give me a true anſwer.

Then let him ſay, Beralanenſis, Baldachienſis, Paumachia & Apologia ſedes, per Reges proteſtateſq magnanimas, ac principes prepotentes, genio, Liachida, miniſtri tartarea ſedes: primac, hic princeps ſedis Apologia nona coherte; Ego vos invoco, & invocando vos conjuro, atq; ſuperna Majeſtatis munitus virtute potenter imperio, per cum qui dixit, & factum eſt, & cui obediunt omnes creatura: & per hoc nomen ineffabile, Tetragrammaton Johovah, in quo eſt plaſmatum omne ſeculum, quo audito elementa corruunt, aer concutitur, mare retrograditur, ignis extinguitur, terra tremit, omneſq; exercitus Celeſtium. Terreſtrium, & infernorum tremunt, turbantur & corruunt; quatenus cito & ſine mora & omni occaſione remota, ab univerſis mundi partibus veniatis, et rationabiliter de omnibus quacunque interrogavero reſpondeatis vos, et veniatis pacifice, viſibiles, et affabiles: nunc et ſine mora manifeſtantes quòd eupipus: conjurati per

nomen

nomen eterni vivi & veri Dei Helioren, & mandata noſtra perficientes, perſiſtentes ſemper uſq ; ad finem, & intentionem meam, viſibiles nobis, & effabiles, clara voce nobis, intelligibile, & ſine omni ambiguitate.

BEralanenſis, Baldachienſis, Paumachia & Apologa ſedes, by the moſt mighty Kings and Poteſtates, and the moſt powerful Princes *Cenio*, *Liochidæ*, Miniſters of the *Tartarean* ſeat, chief Prince of the ſeat of *Apologia* in the ninth Legion; I invoke you, and by invocating conjure you, and being armed with power from the ſupreme Majeſty, I ſtrongly command you, by him who ſpoke and it was done, and to whom all creatures are obedient; and by this ineffable name *Tetragrammaton* Jehovah, which being heard. the Elements are overthrown, the Air is ſhaken, the Sea runneth back, the fire is quenched, the earth trembleth, and all the hoſt of Celeſtials, Terreſtrials, and infernals do tremble, and are troubled and confounded together: Wherefore forthwith and without delay, *do* you come from all parts of the world, and make rational anſwers unto all things I ſhall aſk of you, and come ye peaceably, viſibly, and affably. now without delay manifeſting what we deſire, being conjured by the name of the eternal, living and

true

true God *Helioren*, and fulfil our commands, and perfift unto the end, and according to our intentions, vifibly and affably, fpeaking unto us with a clear voice, intelligible and without any ambiguity.

Vifions and apparitions.

QUibus rite peractis, apparebunt infinita, vifiones, & phantafmata pulfantia organa & omnis generis inftrumenta mufica, idq : fit a fpiritibus, ut terrore compulfi focii abeant a Circulo, quia nihil adverfus magiftrum poffunt. Poft hec videbis infinitos fagittarios cum infinita multitudine beftiarum horribilem : que ita fe componunt, ac fi vellent devorare focios: & tamen nil timeant. Tunc Sacerdos five Magifter, adhibens manum Penticulo, dicat: fugiat hinc iniquitas veftra, virtute vexilli Dei. Et tunc fpiritus obedire magiftro coguntur, & focii nil amplius videbunt.

Then let the exorcift fay, ftretching out his hand to the Pentacle, Eece Pentaculum Salomonis, quod ante veftram adduxi prefentiam exorcizatoris in medio Exorcifmi, qui eft optime a Deo mutinis, intrepidus, providus, qui viribus potens vos exorcizando invocavii & vocat. Venite ergo cum feftinatione in virtute nominum iftorum, Aye, Saraye, Aye, Saraye, Aye, Saraye, ne differatis venire,

venire, per nomina eterna Dei vivi & veri Eloy, Archima, Kabut: & per hoc preſens Pentaculum, quod ſuper vos potenter imperat: & per virtutem celeſtium ſpiritum dominorum veſtorum: & per perſonam exorcizatoris, conjurati, feſtinati venire & obedire preceptori veſtro, qui vocatur Octinomos. His peractis, ſibiles in quatuor angulis mundi. Et videbis immediate magnos motus: & cum videris, dicas: Quid tardatis? quid moramini? quid facitis? preparate vos & obedite preceptori veſtro, in nomine Domini Bathat, vel Vachat ſuper Abrac ruens, ſupervenieus, Abeor ſuper Aberer.

Tunc immediate venient in ſua forma propria. Et quando videbis eos juxto Circulum, oſtende illis Pentaculum cooperatum ſyndone ſacro, & diſcooperiatur, & dicat, Ecce concluſionem veſtram. nolite ſieri inobedientes. Et ſubito videbis eos in pacifica forma: & dicent tibi, Pete quid vis, quia nos ſumus parati complere omnia mandata tua, quia dominus ad hec nos ſubjugavit. Cum autem apparuerint Spiritus, tunc dicas. Bene veneritis Spiritus, vel reges nobiliſſimi quia vos vocavi per illum cui omne genu flectitur celeſtium, terreſtrium & infernum: cujus in manu omnia regna regum ſunt, nec eſt quia ſua contrarius eſſe poſſit Majeſtati Quatenus conſtringuo vos, ut hic ante circulum viſibiles, affabiles

permanetis, tamdiu tamq; conſtantes, nec ſint licentia mea recedatis, donec meam ſine fallacia aliqua & veredice perficiatis voluntatem. per potentia illus virtutem, qui mare poſuit terminum ſuum, quem preterire non poteſt, & lege illius potentia, non pertranſit fines ſuos Dei ſcilicet altiſſimi, regis, domini, qui cuncta creavit, *Amen Then command what you will, and it ſhall be done afterwards licenſe them thus.* † In nomie Patris † Filii, & † Spiritus ſancti, ite in pace ad loca veſtra. & pax ſit inter nos & vos, parati ſiti venire vocati.

Viſions and Apparitions.

THESE things duly performed there wil appear infinite Viſions and Phantaſms beating of organs and all kinds of muſical Inſtruments, which is done by the ſpirits, that with the terror they might force the companions t go out of the Circle, becauſe they can do no thing againſt the Maſter. After this you ſhall ſe an infinite company of archers, with a grea multitude of horrible beaſts, which will ſo com poſe themſelves, as if they would devour th fellows: nevertheleſs fear nothing.

Then the Prieſt or Maſter holding his hand t wards the Pentacle, ſhall ſay. Avoid hence the iniquities by virtue of the banner of God; ar

the

then will the ſpirits be compelled to obey the Maſter and the company ſhall ſee no more.

Then let the exorciſt, ſtretching out his hand to the pentacle, ſay, Behold the pentacle of *Solomon* which I have brought before your preſence. Behold the perſon of the exorciſt in the middle of the exorciſm, who is armed by God, and without fear, and well provided, who potently invocateth and calleth you by exorciſing; come therefore with ſpeed, in the virtue of theſe names, *Aye Saraye, Aye Saraye;* deſer not to come by the eternal names of the living and true God, *Eloy, Arehima, Rabur,* and by the pentacle here preſent, which powerfully reigns over you, and by virtue of the celeſtial ſpirits your Lords, and by the perſon of the exorciſt, being conjured, make haſte to come and yield obedience to your Maſter, who is called *Odinomos.* This being performed, there will be hiſſings in the four parts of the world, and then immediately you ſhall ſee great motions; and when you ſee them, ſay, why ſtay you? wherefore do you delay? what do you? prepare yourſelves to be obedient to your Maſter, in the name of the Lord *Balhat* or *Vachat* ruſhing upon *Abrac, Abeor* coming upon *Aberer.*

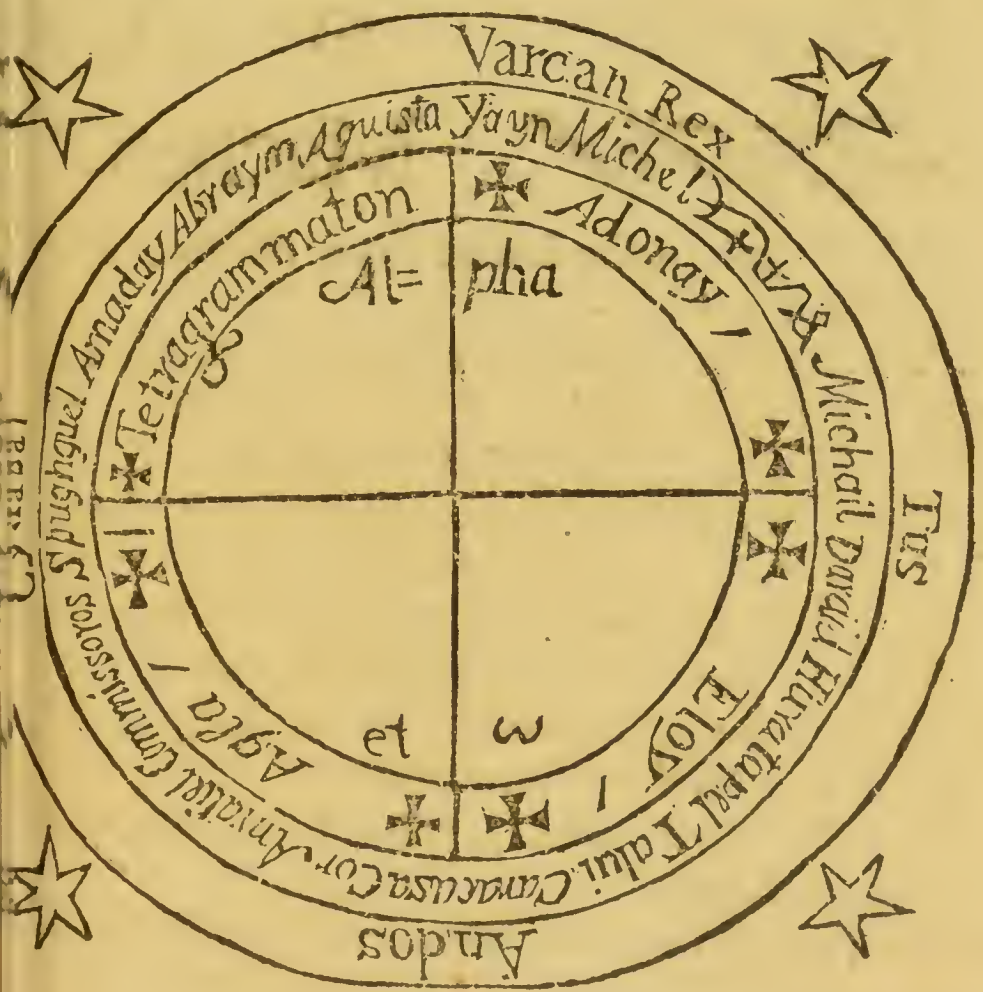
Then they will immediately come in their proper form; and when you ſee them before the Circle, ſhew them the Pentacle covered with fine

linen; uncover it and ſay, behold your confuſion, if you refuſe to be obedient; and ſuddenly they will appear in a peaceable form. and will ſay, aſk what you will, for we are prepared to fulfil all your commands, for the Lord hath ſubjected us hereunto; and when the ſpirits have appeared, then you ſhall ſay, welcome ſpirits, or moſt noble Kings, becauſe I have called you through him to whom every knee doth bow both of things in heaven, and things on earth and things under the earth, in whoſe hands are all the kingdoms of Kings, neither is there any that can contradict his Majeſty. Wherefore I bind you, that you remain affable and viſible before this circle, ſo long and ſo conſtant; neither ſhall ye depart without my licence, until you have truly and without any falacy performed my will, by virtue of his power, who hath ſet the ſea her bounds, beyond which theſe cannot paſs, nor go beyond the law of his power to wit, of the moſt high God, Lord and King who hath created all things, Amen. ✝ In the name of the Father, ✝ and of the Son, ✝ and of the holy Ghoſt, go in peace unto your places, peace be between us and you, be ye ready to come when ye are called.

Theſe are the things which *Peter de Abano* hath ſpoken concerning magical elements

But that you may the better know the manner of compoſing a Circle, I will ſet down one ſcheme, ſo that if any one would make a Circle in ſpring-time for the firſt hour of the Lord's day, it muſt be in the ſame manner as is the figure following

The figure of a Circle for the firſt hour of the Lord's day in Spring-time.

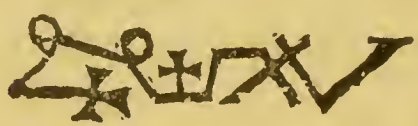


It remaineth now that we explain the week. the ſeveral days thereof; and firſt of the Lord's day.

Conſiderations of the Lord's day.

THE Angel of the Lord's day, his Sigil, Planet, Sign of the Planet, and the name of the fourth heaven.

Michaël ☉ ♌



Machen.

The Angels of the Lord's day; *Michael, Dardiel, Huratapal.*

The Angels of the air ruling on the Lord's day; *Varcan.* King.

His miniſters; *Tus, Andas, Cynabal.*

The wind which the Angels of the air above-ſaid are under; *the North-wind.*

The Angels of the fourth heaven, ruling on the Lord's day, which ought to be called from the four parts of the world. At the Eaſt, *Samael, Baciel, Atel, Gabriel, Vionatraba.*

At the Weſt; *Anael, Pabel, Uſtael, Burchat, Succratos, Capabili.*

At the North; *Aiel, Aniel,* vel *Aquiel, Maſgabriel, Sapiel, Matuycl.*

At

At the South; *Haludiel, Machaſiel, Charſiel, Uriel, Naromiel.*

The perfume of the Lord's day, *Red Sanders.*

The Conjuration of the Lord's day.

CONjuro & confirmo ſuper vos Angeli ſortes Dei, & ſancti, in nomine Adonay, Eye, Eye. Eya, qui eſt ille, qui fuit, eſt & erit, Eye, Abraye; & in nomine Saday, Cados, Cados, Cados, alte ſedentis ſuper Cherubin, & per nomen magnum ipſius Dei fortis & potentis, exaltatique ſuper omnes celos, Eye, Seraye, plaſmatoris ſeculorum, qui creavit mundum, celum, terram, mare, & omnia que in eis ſunt in primo die, & ſigillavit ea ſancto nomine ſuo Phaa: & per nomina ſanctorum Angelorum, qui dominantur in quarto exercitu, & ſerviunt coram potentiſſimo Salamia, Angelo magno & honorata: & per nomen ſtella, que eſt Sol, & per ſignum, & per immenſum nomen Dei vivi, & per nomina omnia predicta; conjuro te Michael angele magne, qui es prepoſitus Diei Dominica: & per nomen Adonay, Dei Iſrael, qui creavit mundum & quinquid in eo eſt, quod pro melabores, & adimpleas omnem meam petitionem, juxta meum velle & votum meum, in negotio & cauſa mea. *And here thou ſhalt declare thy cauſe and buſineſs, and for what thing thou makeſt this conjuration.*

The Conjuration of the Lord's day.

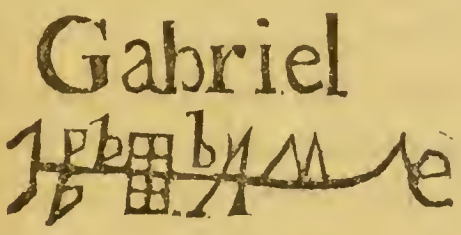
I Conjure and conferm upon you, ye ſtrong and holy Angels of God, in the name *Adonay*, *Eye*, *Eye*, *Eya*, which is he who was, and is, and is to come, *Eye Abray;* and in the name *Saday*, *Cados*, *Cados*, *Cados*, ſitting on high upon the *Cherubin*; and by the great name of God himſelf, ſtrong and powerful, who is exalted above all heavens, *Eye*, *Saray*, maker of the world, who created the world, the heaven, the earth, the ſea, and all that in them is in the firſt day, and ſealed them with his holy name *Phaa;* and by the name of the holy Angels, who rule in the fourth *Heaven*, and ſerve before the moſt mighty *Salamia*, an Angel great and honourable; and by the name of his ſtar, which is *Sol*; and by his ſign; and by the immenſe name of the living God, and by all the names aforeſaid, I conjure thee *Michael*, Oh! great Angel, who art chief ruler of the Lord's day; and by the name *Adonay*, the God of *Iſrael*, who hath created the world, and all that therein is, that thou labour for me, and fulfil all my petitions, according to my will and deſire in my cauſe and buſineſs.

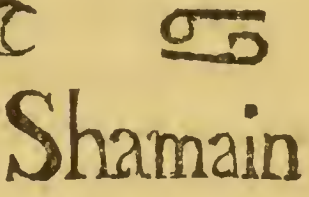
The ſpirits of the air of the Lord's day, are under the north wind; their nature is to procure gold, gems, carbuncles, riches; to cauſe one to obtain

obtain favour and benevolence; to diſſolve the enmities of men; to raiſe men to honours; to carry or take away infirmities. But in what manner they appear, is ſpoken already in the former book of magical ceremonies.

Conſideration of Monday

THE Angel of Monday, his Sigil, Planet, the Sign of the Planet, and name of the firſt heaven.





The Angels of Monday; *Gabriel*, *Michael*, *Samael*

The Angels of the Air ruling on Monday *Arcan*, King.

His miniſters; *Bilet*, *Miſſabu*, *Abuzaha*.

The wind which the ſaid Angels of the Air are ſubject to: *the Weſt-wind*.

The Angels of the firſt heaven, ruling on Monday, which ought to be called from the four parts of the world. From the eaſt, *Gabriel*, *Gabrael*, *Madiel*, *Deamiel*, *Janaek*.

From the weſt: *Sachiel*, *Zaniel*, *Habiel*, *Bachanael*, *Corobael*.

From the north; *Mael*, *Uvael*, *Valnum*, *Baliel*, *Balay*, *Humaſtrau.*

From the ſouth; *Curaniel*, *Dabriel*, *Darquiel*, *Hanun*, *Anayl*, *Vetuel.*

The perfume of Monday. *Aloes.*

The Canjuration of Monday.

CONjuro & confirmo ſuper vos Angeli fortes & boni, in nomine Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qni apparuit monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui maria creavit, ſtagna & omnes aquas in ſecundo die, quaſdam ſuper celos, & quaſdam in terra. Sigillavit mare in alio nomine ſuo, & terminum, quem ſibi poſuit, non preteribit: & per nomina Angelorum. qui dominantur in primo exercitu, qui ſerviunt Orphaniel Angelo magno, precioſo & honorata: & per nomen ſtella que eſt Luna: & per nomina predicta, ſuper te conjuro, ſcilicet Gabriel, qui es prepoſitus diei Luna ſecundo, quod pro me labores & adimpleas, *&c.* As in the conjuration of Sunday.

The Conjuration of Monday.

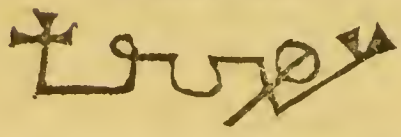
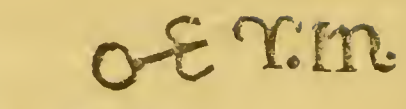
I Conjure and confirm upon you ye ſtrong and good Angels, in the name *Adonay*, *Adonay*, *Adonay*

Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achim, Achim, Ja. Ja, ſtrong Ja, who appeared in mount *Sinai.* with the glorification of King *Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia*, who created the Sea and all lakes and waters in the ſecond day, which are above the heavens and in the earth, and ſealed the Sea in his high name, and gave it bounds, beyond which it cannot paſs: and by the names of the Angels, who rule in the firſt Legion, who ſerve *Orphaniel*, a great, precious and honourable Angel, and by the name of his ſtar, which is ☽; and by all the names aforeſaid, I conjure thee *Gabriel*, who art chief ruler of Monday, the ſecond day, that for me thou labour and fulfil, *&c.*

The Spirits of the air of Monday are ſubject to the weſt-wind, which is the wind of the moon:, their nature is to give ſilver; to convey things from place to place; to make horſes ſwift, and to diſcloſe the ſecrets of perſons both preſent and future; but in what manner they appear you may ſee in the former book.

Conſiderations of Tueſday.

THE Angels of Tueſday, his Sigil, his Planet, the Sign governing that Planet, and the name of the fifth heaven,

Samael...   Machon.

The Angels of Tuesday: *Samael, Sataël, Amabiel,*

The Angels of the Air ruling on Tuesday, *Samax.* King.

His Ministers, *Carmax, Ismoli, Paffran.*

The wind to which the said Angels are subject; *the East-wind.*

The Angels of the fifth heaven ruling on Tuesday, which ought to be called from the four parts of the world. At the east; *Friagne, Guael, Damael, Calzas, Arragon.*

At the west: *Lama, Aslagna, Lobquin, Soncas, Jazel, Isiael, Iel.*

At the north: *Rahumel, Hyniel, Rayel, Scraphiel, Mathuel, Fraciel,*

At the south: *Sacriel, Janiel, Galdel, Osael, Vianuel, Zaliel.*

The perfume of Tuesday. *Pepper.*

The Conjuration of Tuesday.

CONjuro & confirmo super vos, Angeli fortes & sancti, per nomen Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Ha, Va, Va, Vo, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim, &

& per nomina ipſius alti Dei, qui fecit aquam aridam apparere, & vocavit teraam, & produxit arbores, & herbas de ea & ſigillavit ſuper eam cum precioſo, honorato, metuendo & ſancto nomine ſuo: & per nomen angelorum dominantium in quinto exercitu, qui ſerviunt Acimoy Angelo magno, forti, potenti, & honorata: & per nomen Stella, que eſt Mars: & per nomina predicta conjuro ſuper te Samael, Angele magne, qui prepoſitus es diei Martis; & per nomina Adonay, Dei vivi & veri, quod pro me labores, & adimpleas, &c. As in the conjuration of Sunday.

The Conjuration of Tueſday.

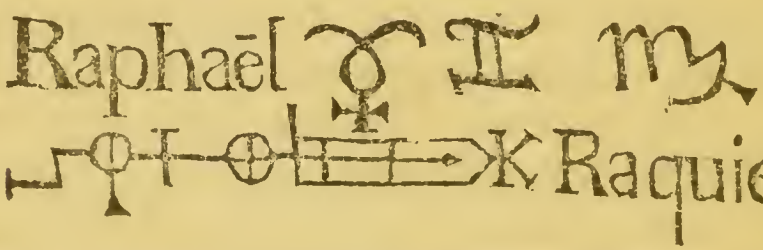
I Conjure and call upon you, ye ſtrong and good Angels! in the name Ya Ya Ya, He He He, Va, Hy Hy, Ha Ha Ha, Va Va Va, An An An, Aia Aia Aia, El, Ay, Elibra, Eloim Eloim, and by the names of him the high God, who hath made the Sea into dry Land, and by his word hath made the Earth, and produced Trees and hath ſet his Seal upon the Plants of it, with his precious, honoured, revered, and holy name: and by the name of the Angels governing in the fifth Houſe, who are ſubſervient to the great Angel Acimoy, who is ſtrong, powerful, and honoured, and by the name of the Conſtellation, which is called Mars. And I call upon thee Samael, and the names above mentioned

mentioned, thou great Angel! who prefideſt over the day of Mars; and by the name Adonay the living and true God, that you aſſiſt me in accompliſhing my labours, &c. As in the conjuration of Sunday.

The ſpirits of the Air of Tueſday are under the Eaſt-wind: their nature is to cauſe wars, mortality, death and combuſtions; and to give two thouſand Soldiers at a time; to bring death, infirmities or health. The manner of their appearing you may ſee in the former book.

Conſiderations of Wedneſday.

THE Angel of Wedneſday, his Sigil, Planet, the Sign governing that Planet, and the name of the ſecond heaven.



The Angels of Wedneſday; *Raphael, Meil, Seraphiel.*

The Angels of the air ruling on Wedneſday, *Mediat.* or *Modiat, Rex.*

Miniſters. *Suquinos. Sallales.*

The wind to which the ſaid Angels of the Air are ſubject. *The South-weſt-wind.*

The

The Angels of the ſecond heaven governing Wedneſday, which ought to be called from the four parts of the world.

At the Eaſt: *Mathlai, Tarmiel, Baraborat.*

At the Weſt: *Jereſcue, Mitraton.*

At the North: *Thiel, Rael, Jariakel, Venahel, Velel, Abuiori, Ucirmuel.*

At the South: *Milliel, Nelapa, Babel, Caluel, Vel, Laquel.*

The fumigation of Wedneſday. *Maſtick.*

The Conjuration of Wedneſday.

COnjuro & confirmo vos angeli fortes, ſancti & potentes, in nomine fortes, metuendiſſimi & ben dicti Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Aſmaie, Aſarrie: & in nomine Adonay Dei Iſrael, qui creavit luminaria magna, ad diſtinguiendum diem à nocte; & per nomen omnium Angelorum deſerventium in exercitu ſecudo coram Tetra Angelo majori, atq; forti & potenti: & per nomen Stella, que eſt Mercurius: & per nomen Sigilli, que ſigillatur a Deo fortiſſimo & honorato: per omnia predicta ſupet te Raphael Angele magne, conjuro, qui es prepoſitus diei quarta: & per nomen ſanctum quod erat ſcriptum in fronte Aaron ſacerdotis altiſſimi creatoris: & per nomina Angelorum, qui in gratiam Salvatoris confirmati ſunt: & per nomen

nomen ſedis Ammalium, habentium ſenas alas, quod pro me labores, &c. As in the Conjuration of Sunday.

The Conjuration of Wedneſday.

I Conjure and call upon you ye ſtrong, good and powerful Angels, in a ſtrong name, of fear and praiſe, Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie Aſamie, Aſaraie; and in the name of Adoday the God of Iſrael, who hath made the great light, and diſtinguiſhed day from night: and by the name of all the deſerving Angels governing openly in the ſecond houſe, before the great Angel Tetra, ſtrong and powerful: and by the name of his ſtar, which is Mercury: and by the name of his ſeal, which is the ſeal of a powerful and honoured God: and I call upon thee Raphael, and the names above mentioned, thou great Angel, who preſideſt over the fourth day: and by the holy name which is written in the front of Aaron, created the moſt high Prieſt: and by the name of all the Angels who are conſtant in the grace of our Saviour, and by the name and place of Ammalium, that you aſſiſt me in my labours, &c. As in the conjuration of Sunday.

The Spirits of the air of Wedneſday are ſubject to the South-weſt-wind: their nature is to give

give all metals; to reveal all earthly things paſt, preſent and to come; to pacify Judges, to give victories in war, to re-edify, and teach experiments and all decayed ſciences, and to change bodies mixt of elements conditionally out of one into another; to give infirmities or health; to raiſe the poor and caſt down the high ones; to bind or looſe ſpirits; to open locks or bolts: ſuch kind of ſpirits have the operation of others, but not in their perfect power, but in virtue or knowledge. In what manner they appear, it is before ſpoken.

Conſiderations of Thurſday.

THE Angel of Thurſday, his Sigil, Planet, the ſign of the Planet, and the name of the ſixth heaven.

Sachiel. Zebul.

The Angels of Thurſday; *Sachiel*, *Caſtiel*, *Aſaſiel*.

The Angels of the Air governing Thurſday. *Suth*. *Rex*.

Miniſters. *Maguth*, *Gutrix*.

The wind which the ſaid Angels of the air are

are under. *The South-wind.*

But becauſe there are no Angels of the air to be found above the fifth heaven, therefore on Thurſday ſay the prayers following in the four parts of the world.

At the eaſt: *O Deus magne & excelſe, & honorate per infinita ſecula.* That is to ſay, O great and moſt high God, honoured world without end.

At the weſt: *O Deus ſapiens, & clare, & juſte, ac divina clemeutia: ego rogo te piiſſime Pater, quod meum petitionem, quod meum opus, & meum laborem hodie debeam complere, & perfecte intelligere. Tu qui vivis & regnas per infinita ſecula ſeculorum, Amen.* That is to ſay, O wiſe, pure and juſt God, of divine clemency. I beſeech thee moſt holy father, that this day I may perfectly underſtand and accompliſh my petition, work, and labour; thou who liveſt and reigneſt world without end, Amen.

At the north: *O Deus potens, ſortes, & ſine principio.* That is to ſay, O God ſtrong and mighty from everlaſting.

At the ſouth: *O Deus potens & miſericors.* That is to ſay, O mighty and merciful God.

The perfume of Thurſday. *Saffron.*

The Conjuration of Thurſday.

CONjuro & confirmo ſuper vos, Angeli ſancti, per nomen Cados, Cados, Cados, Eſchereie,

reie, Eſcherreie, Eſchereie, Hatim, ya, fortis firmator ſeculorum, Cantine, Jaym, Janic, Anic, Calbat, Sabbac, Beriſay, Alnaym: & per nomen Adonay, qui creavit piſces reptilia in aquis, & aves ſuper faciem terra, volantes verſus celos die quinto: & per nomina Angelorum ſervientium in ſexto exercitu coram Paſtore Angelo ſancto & magno & potenti principe: & per nomen ſtella. que eſt Jupiter, & per nomen Sigilli ſui: & per nomen Adonay, ſummi Dei, omnium creatoris: & per nomen omnium ſtellarum, & per vim, & virtutem earum: & per nomina predicta, conjuro te Sachiel Angele magne, qui es prepoſitus diei Jovis, ut pro me labores, &c. As in the conjuration of the Lord's day.

The Conjuration of Thurſday.

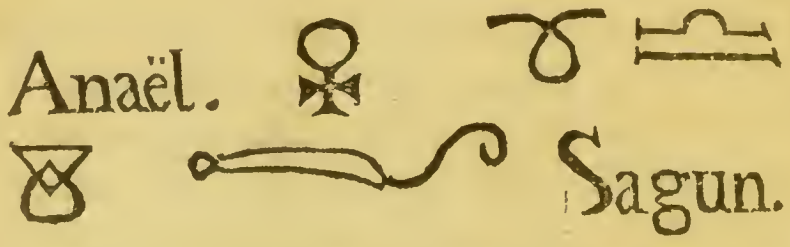
I Conjure and confirm upon you ye holy Angels, and by the name Cados, Cados Cados, Eſchereie, Eſchereie, Eſchareie, Hatim, ya, ſtrong founder of the worlds, Cantine, Jaym, Janic, Anic, Calbot, Sabbac, Beriſay, Alnaym: and by the name Adonay, who created fiſhes, and creeping things in the waters, and birds upon the face of the earth, and flying towards heaven, in the fifth day; and by the names of the Angels ſerving in the ſixth hoſt, before Paſtor, a holy Angel, and a great and powerful Prince

Prince: and by the name of his ſtar which is Jupiter, and by the name of his ſeal, and by the name Adonay, the great God creator of all things, and by the name of all ſtars, and by their power and virtue, and by all the names aforeſaid, I conjure thee Sachiel a great Angel, who art chief ruler of Thurſday, that for me thou labour, &c.

The ſpirits of the air of Thurſday, are ſubject to the ſouth wind; their nature is to procure the love of women, to cauſe men to be merry and joyful; to pacify ſtrife and contentions; to appeaſe enemies; to heal the diſeaſed, and to diſeaſe the whole; and procureth loſſes, or taketh them away. Their manner of appearing is ſpoken of already.

Conſiderations of Friday.

THE Angel of Friday, his Sigil, his Planet, the ſign governing that Planet, and name of the third heaven.



The Angels of Friday; *Anael. Rachiel, Sachiel.*

The

The Angels of the air ruling on Friday. *Sarabotes*, King.

Miniſters: *Amahiel*, *Aba*, *Abalidoth*, *Blaef.*

The wind which the ſaid Angels of the air are under. *The Weſt-wind.*

Angels of the third heaven, ruling on Friday, which are to be called from the four parts of the world: at the eaſt: *Setchiel*, *Chedufitaniel*, *Corat*, *Tamuel*, *Tenaciel.*

At the weſt: *Turiel*, *Coniel*, *Babiel*, *Kadie*, *Maltiel*, *Huphalliel.*

At the north: *Peniel*, *Penael*, *Penat*, *Raphael*, *Rvnie*, *Doremiel.*

At the ſouth: *Porna*, *Sachiel*, *Chermiel*, *Samael*, *Santanael*, *Famiel.*

The perfume of Friday. *Pepperwort.*

The Conjuration of Friday.

COnjuro & confirmo ſuper vos Angli fortes, ſancti atq; potentes, in nomine On, Hey, Heya, Ja. Je, Adonay, Saday, & in nomine Saday, qui creavit quadrupedie & animalia reptilia, & homines in ſexto die, & Ada dedit poteſtatem ſuper omnia animalia; unde benedictum ſit nomen creatoris in loco ſuo: & per nomina Angelorum ſervientium in tertio exercitu, coim Dagiel Angelo magno, principe forti atq; potenti: & per nomen ſtella que eſt Venus: & per ſigillum

lum ejus, quod quidem eſt ſanctum: & per nomina predicta conjuro ſuper te Anael, qui es prepoſitus diei ſexa, ut pro me labores, &c. As before in the conjuration of Sunday.

The Conjuration of Friday.

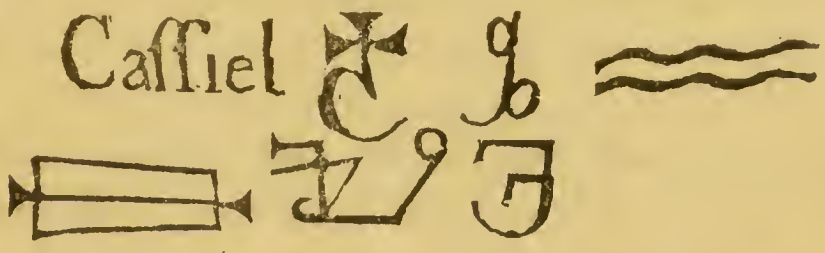
I Conjure and confirm upon you ye ſtrong Angels, holy and powerful; in the name On, Hey, Heya, Ja, Je, Adonay, Saday, and in the name Saday, who created fourfooted beaſts, and creeping things, and man in the ſixth day, and gave to Adam power over all creatures; wherefore bleſſed be the name of the creator in his place: and by the name of the Angels ſerving in the third hoſt, before Dagiel a great Angel, and a ſtrong and powerful Prince: and by the name of the ſtar which is Venus, and by his ſeal which is holy, and by all the names aforeſaid, I conjure upon thee Anael, who art chief ruler of the ſixth day, that thou labour for me, &c.

The ſpirits of the air of Friday are ſubject to the weſt-wind; their nature is to give ſilver; to excite men, and incline them to luxury; to reconcile enemies through luxury; and to make marriages; to allure men to love women; to cauſe or take away infirmities; and to do all things which have motion.

Conſiderations

Conſiderations of Saturday, or the Sabbath day.

THE Angel of Saturday, his Seal, his Planet, and the Sign governing the Planet.

Caſſiel 

The Angels of Saturday: *Caſſiel*, *Machatan*, *Uriel*.

The Angels of the air ruling on Saturday. *Maymon*. King.

Miniſters. *Abumalith*, *Aſſaibi*, *Balidet*.

The wind which the ſaid Angels of the air are under.

The South-wind.

The fumigation of Saturday. *Sulpher*.

It is already declared in the conſiderations of Thurſday, that there no Angels ruling the air, above the fifth heaven; therefore in the four angles of the world, uſe thoſe orations which you ſee applyed to that purpoſe on Thurſday.

The Conjuration of Saturday.

CONjuro & confirmo ſuper vos Caphriel vel Caſſiel, Macatori, & Seraquiel, Angeli fortes & patentes: & per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Dom-

ni

ni formatoris ſeculorum, qui in ſeptimo die quievit: & per illum qui in beneplacito ſuo filiis Iſrael in hereditatem obſervandum dedit, ut eum firmter cuſtodirent & ſanctificarent, ad habendam inde bonam in alio ſecula remunerationem: & per nomina Angelorum ſevientium in exarcitu ſeptimo Pooel Angelo magno, & per potenti principi; & per nomen ſtella que eſt Saturnus, & per ſanctum Sigillum ejus: & per nomina predicta conjuro ſuper te Caphriel, qui prepoſitus es diei ſeptima que eſt dies Sabati, quod pro me labores, &c. As it is ſet down in the conjuration of the Lord's day.

The Conjuration of Saturday.

I Conjure and confirm upon you, Caphriel or Caſſiiel, Machator, and Seraquiel, ſtrong and powerful Angels; and by the name Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ina, or Ima, Ima, Sallay, Ja, Sar, Lord and maker of the world, who reſted on the ſeventh day: and by him who of his good pleaſure gave the ſame to be obſerved by the children of Iſrael, throughout their Generations, that they ſhould keep and ſanctify the ſame, to have thereby a good reward in the world to come, and by the names of the Angels ſerving in the ſeventh hoſt, before Bood, a great

great Angel and powerful Prince; and by the name of his ſtar, which is Saturne; and by his holy ſeal; and by the names before ſpoken I conjure upon thee Caphriel, who art chief ruler of the ſeventh day, which is the Sabbath day, that for me thou labour, *&c.*

The ſpirits of the air of Saturday are ſubject to the South-weſt-wind: the nature of them is to ſow diſcords, hatred, evil thoughts and cogitations; to give leave freely to ſlay and kill every one, and to lame or maim every member. Their manner of appearing is declared in the former book.

Tables of the Angels of the Hours, according to the courſe of the days,

SUNDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn,*	*Michael.*	1. *Beron.*	*Sachiel.*
2. *Janor.*	*Anael.*	2. *Barol.*	*Samael.*
3. *Naſnia.*	*Raphael.*	3. *Thanu.*	*Michael.*
4. *Salla.*	*Gabriel.*	4. *Athir.*	*Anael.*
5. *Sadedali.*	*Caſſiel.*	5. *Mathon.*	*Raphael.*
6. *Thamur.*	*Sachiel.*	6. *Rana.*	*Gabriel.*
7. *Ourer.*	*Samael.*	7. *Netos.*	*Caſſiel.*
8. *Tanic.*	*Michael.*	8. *Tafrac.*	*Sachiel.*
9. *Neron.*	*Anael.*	9. *Saſſur.*	*Samael.*
10. *Jayan.*	*Raphael.*	10. *Aglo.*	*Michael.*
11. *Abay.*	*Gabriel.*	11. *Calerna.*	*Anael.*
12. *Natalon.*	*Caſſiel.*	12. *Salam.*	*Raphael.*

MONDAY

Hours of the day.	Angels of the hours.	Hours of the night.	Ange's of the hours.
1. *Yayn.*	*Gabriel.*	1. *Beron.*	*Anael.*
2. *Janor.*	*Caſſiel.*	2. *Barol.*	*Raphael.*
3. *Naſnia.*	*Sachiel.*	3. *Thanu.*	*Gabriel.*
4. *Salla.*	*Samael.*	4. *Athir.*	*Caſſiel.*
5. *Sadedali.*	*Michael.*	5. *Mathon.*	*Sachiel.*
6. *Thamur.*	*Anael.*	6. *Rana.*	*Samael.*
7. *Ourer.*	*Raphael.*	7. *Netos.*	*Michael.*
8. *Tanic.*	*Gabriel.*	8. *Tafrac.*	*Anael.*
9. *Neron.*	*Caſſiel.*	9. *Saſſur.*	*Raphael.*
10. *Jayon.*	*Sachiel.*	10. *Aglo.*	*Gabriel.*
11. *Abay.*	*Samael.*	11. *Calerna.*	*Caſſiel.*
12. *Natalon.*	*Michael.*	12. *Salam.*	*Sachiel.*

TUESDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of th hours.
1. *Yayn.*	*Samael.*	1. *Beron.*	*Caſſiel.*
2. *Janor.*	*Michael.*	2. *Barol.*	*Sachiel.*
3. *Naſnia.*	*Anael.*	3. *Thanu.*	*Samael.*
4. *Salla.*	*Raphael.*	4. *Athir.*	*Michael.*
5. *Sadedali.*	*Gabriel.*	5. *Mathon.*	*Anael.*
6. *Thamur.*	*Caſſiel.*	6. *Rana.*	*Raphael.*
7. *Ourer.*	*Sachiel.*	7. *Netos.*	*Gabriel.*
8. *Tanic.*	*Samael.*	8. *Tafrac.*	*Caſſiel.*
9. *Neron.*	*Michael.*	9. *Saſſur.*	*Sachiel.*
10. *Jayon.*	*Anael.*	10. *Aglo.*	*Samael.*
11. *Abay.*	*Raphael.*	11. *Calerna,*	*Michael.*
12. *Natalon.*	*Gabriel.*	12. *Salam.*	*Anael.*

WEDNESDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Raphael.*	1. *Beron.*	*Michael.*
2. *Janor.*	*Gabriel.*	2. *Barol.*	*Anael.*
3. *Naſnia.*	*Caſſiel.*	3. *Thanu.*	*Raphael.*
4. *Salla.*	*Sachiel.*	4. *Athir.*	*Gabriel.*
5. *Sadedali.*	*Samael.*	5. *Mathon.*	*Caſſiel.*
6. *Thamur.*	*Michael.*	6. *Rana.*	*Sachiel.*
7. *Ourer.*	*Anael.*	7. *Netos.*	*Samael.*
8. *Tanic.*	*Raphael.*	8. *Tafrac.*	*Michael.*
9. *Neron.*	*Gabriel.*	9. *Saſſur.*	*Anael.*
10. *Jayon.*	*Caſſiel.*	10. *Aglo.*	*Raphael.*
11. *Abay.*	*Sachiel.*	11. *Calerno.*	*Gabriel.*
12. *Natalon.*	*Samael.*	12. *Salam.*	*Caſſiel.*

THURSDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	ngels of the hours.
1. *Yayn.*	*Sachiel.*	1. *Beron.*	*Gabriel.*
2. *Janor.*	*Samael.*	2. *Barol.*	*Caſſiel.*
3. *Naſnia.*	*Michael.*	3. *Thanu.*	*Sachiel.*
4. *Salla.*	*Anael.*	4. *Athir.*	*Samael.*
5. *Sadedali.*	*Raphael.*	5. *Mathon.*	*Michael.*
6. *Thamur.*	*Gabriel.*	6. *Rana.*	*Anael.*
7. *Ourer.*	*Caſſiel.*	7. *Netos.*	*Raphael.*
8. *Tanic.*	*Sachiel.*	8. *Tafrac.*	*Gabriel.*
9. *Neron.*	*Samael.*	9. *Saſſur.*	*Caſſiel.*
10. *Jayon.*	*Michael.*	10. *Aglo.*	*Sachiel.*
11. *Abay.*	*Anael.*	11. *Calerno.*	*Samael.*
12. *Natalon.*	*Raphael.*	12. *Salam*	*Michael.*

FRIDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Anael.*	1. *Beron.*	*Samael.*
2. *Janor.*	*Raphael.*	2. *Barol.*	*Michael.*
3. *Naſnia.*	*Gabriel.*	3. *Thanu.*	*Anael.*
4. *Salla.*	*Caſſiel.*	4. *Athir.*	*Raphael.*
5. *Sadedali.*	*Sachiel.*	5. *Mathon.*	*Gabriel.*
6. *Thamur.*	*Samael.*	6. *Rana.*	*Caſſiel.*
7. *Ourer.*	*Michael.*	7. *Netos.*	*Sachiel.*
8. *Tanic.*	*Anael.*	8. *Tafrac.*	*Samael.*
9. *Neron.*	*Raphael.*	9. *Saſſur.*	*Michael.*
10. *Jayon.*	*Gabriel.*	10. *Aglo.*	*Anael.*
11. *Abay.*	*Caſſiel.*	11. *Calerna.*	*Raphael.*
12. *Natalon.*	*Sachiel.*	12. *Salam.*	*Gabriel.*

SATURDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Yayn.*	*Caſſiel.*	1. *Beron.*	*Raphael.*
2. *Janor.*	*Sachiel.*	2. *Barol.*	*Gabriel.*
3. *Naſnia.*	*Samael.*	3. *Thanu.*	*Caſſiel.*
4. *Salla.*	*Michael.*	4. *Athir.*	*Sachiel.*
5. *Sadedali.*	*Anael.*	5. *Mathon.*	*Samael.*
6. *Thamur.*	*Raphael.*	6. *Rana.*	*Michael.*
7. *Ourer.*	*Gabriel.*	7. *Netos.*	*Anael.*
8. *Tanic.*	*Caſſiel.*	8. *Tafrac.*	*Raphael.*
9. *Neron.*	*Sachiel.*	9. *Saſſur.*	*Gabriel.*
10. *Jayon.*	*Samael.*	10. *Aglo.*	*Caſſiel.*
11. *Abay.*	*Michael.*	11. *Calerna.*	*Sachiel.*
12. *Natalon.*	*Anael.*	12. *Salam.*	*Samael.*

But this is to be obſerved by the way, that the firſt hour of the day, of every country, and in every ſeaſon whatſoever, is to be aſſigned to the Sun-riſing, when he firſt appeareth ariſing in the horizon: and the firſt hour of the night is to be the thirteenth hour, from the firſt hour of the day. But of theſe things it is ſufficiently ſpoken.

Hagog

ISAGOGE:

An Introductory DISCOURSE,

Of the nature of such Spirits as are exercised in the sublunary bounds; their Original, Names, Offices, Illusions, Power, Prophesies, Miracles; and how they may be expelled and driven away.

By *Geo. Victorius Villinganus*, Dr. in Physic.

In a DISCOURSE between

CASTOR and POLLUX.

Castor. THE *Greeks* do report, that *Castor and Pollux have both proceeded from one Egg*; but this I scarcely credit, by reason of the difference of your minds; for thou affectest the heavens, but she meditates upon the earth and slaughters.

Pollux. And from thence perhaps was derived that argument, *That liberty of lying was always assigned to the Greeks.*

Castor. Principally.

Pollux. But it is not to be supposed that the *Greeks* are vain in all things; but as many others

when they ſpeak out of a three-footed thing; whereof alſo the Poet *Ovid* ſpeaks in verſe,

——— *Nec fingunt omnia Græci.*

Caſtor. In this proverb I proteſt they are moſt true, without any exceptions, that is, *one Man to another is a Devil.*

Pollux. Wherefore believeſt thou this to be moſt true, *Caſtor?*

Caſtor. Truly, that man to man is a devil and a ravening wolf, daily events do moſt certainly prove, if we do but note the treacheries that one man invents daily againſt another, the robberies, thefts, plunderings, rapes, ſlaughters, deceits, adulteries, and an hundred vipers of this nature; the fathers proſecutes the ſon, with a ſerpentine and poiſonous biting; one friend ſeeks to devour another, neither can the gueſt be ſafe with his hoſt.

Pollux. I confeſs it is truth thou ſpeakeſt; but for ought I hear, thou doſt miſunderſtand the Etymology of the word compared in this Proverb; for *Demon* here is not an horrible or odious name, but the name of one that doth adminiſter help or ſuccour unto another, and whom *Pliny* calls a God.

Caſtor. Therefore doſt thou affirm the word *Demon* in this Proverb to ſignify any other than a cunning and malicious accuſer?

Thou

Pollux. Thou haſt not ſhot beſides the mark: for, that there are more *Demons* than that ſublunary one which thou underſtandeſt, every one may eaſily perceive; who hath not negligently read the opinions of the moſt excellent *Plato.*

Caſtor. I deſire therefore, that thou wouldeſt not conceal ſuch his writings; but that I may apprehend the marrow thereof.

Pollux. I will embrace ſuch thy deſire, for truly I do delight to treat with thee concerning this ſubject; mark therefore and give attention. *Plato* divided the order of Devils or Spirits into three degrees, which as they are diſtinct in the greatneſs of their dignity, ſo alſo they are different in the diſtance and holding of their places. And the firſt order he aſcribeth to thoſe ſpirits whoſe bodies are nouriſhed of the moſt pure element of air, wrought and joined together in a manner, as it were with ſplended threads, not having ſo much reference to the element of fire, that they may be perſpicuous to the ſight; neither do they ſo much participate of the earth, that they may be touched or felt; and they do inhabit the Celeſtial theatre attending and waiting on their Prince, not to be declared by any human tongue, or beyond the commands of the moſt wiſe God.

But the other degree is derived from thoſe Spirits

Spirits which *Appulius* termeth rational animals, paſſive in their mind, and eternal in their time, underſtanding the apoſtate ſpirits ſpread abroad from the bounds and borders of the Moon, unto us, under the dominion of their Prince *Beelzebub*, which before the fall of *Lucifer* had pure clarified bodies; and now, like unto the former, do wander up and down, after their tranſgreſſion, in the form of an airy quallity.

Caſtor. Theſe I do not conceive are underſtood in the *Greek* Proverb: for theſe do hurt, and are the accuſers and betrayers of men, But proceed.

Pollux. The third degree of ſpirits is of a divine deity, which is called by *Hermes*, a divine miracle to man, if he do not degenerate from the Kingly habit of his firſt form; whom therefore of this kind the *Grecks* and *Plato* have called *Demons*, that is, God; and that man may be like unto God, and profitable and commodious one to another: and ſo alſo (the *Syrian* being witneſs) we have known *Plato* himſelf to have been called *Demon*, becauſe he had ſet forth very many things of very high matters, for the good of the common wealth; and ſo likewiſe *Ariſtotle*, becauſe he very largely diſputed of ſublunaries, and all ſuch things as are ſubject to motion and ſenſe. *Homer* calleth good and evil Spirits, *Demons*,

Demons, without putting a diſcrimination.

Caſtor. Thou haſt committed the ſhip to the waves *Pollux*; therefore ceaſe not to proceed, and declare ſomething more concerning the office and employment of theſe Spirits, to whom *Plato* attributeth the ſecond degree, and calleth them Lunaries.

Pollux. What ſhall I ſay ?

Caſtor. In the firſt Place, declare wherefore thou haſt before termed theſe ſpirits cunning and much knowing accuſers.

Pollux St. *Auguſtine* unfoldeth this difficulty, and ſaith, that *a Devil doth ſo far ſignify the cunning and much knowing quickneſs and vivacity of his deceitful wit, that by the congruent and agreeable ſeminal mixture of elements, he doth ſo know the ſecret and unknown virtues of men, as thoſe things which may be effected and wrought by themſelves ſucceſſively and leiſurely according to the courſe of nature, he by a ſpeedy haſting or forcing of the works of nature, or by his own art, ſooner bringeth the ſame to paſs.* An example hereof he giveth in the wiſe men of *Pharoah*, who immediately brought forth frogs and ſerpents at the commandment of the King, which nature more ſlowly and leiſurely procreateth.

Caſtor. Thou haſt excellently anſwered to the queſtion, *Pollux;* but add ſomething concerning

the original of thoſe Spirits which do reſiſt and refuſe virtue; for oftentimes doubting, I have been perſuaded that ſuch Erynnes as are from God, do not appear out of the earth.

Pollux. The Eccleſiaſtical Scriptures every where maketh mention of the riſing of them: but I will unfold ſuch a doubt: and there do ariſe many and various opinions of writers, but more commonly *Peter Lombardus* in his book of Sentences, draweth his Alligations out of St. *Auguſtine* upon *Geneſis*; to wit, that *the Devil was before his fall an Archangel, and had a fine tender body, compoſed by God, out of the ſerenity and pureſt matter of the ſky and air, but then after his fall from an Archangel, he was made an Apoſtate, and his body no more fine and ſubtil; but his body was made that it might ſuffer the effect of a more groſs ſubſtance, from the quality of the more obſcure, dark, and ſpiſſious air, which body was alſo ſtricken and aſtoniſhed with the raging madneſs of pride, did draw away very many which where then Angels with him into his ſervice and bondage, that they might be made Devils, who in this troubleſome world do exerciſe their ſervile courſes for him, and they do compel the inhabitants therein, or rather intice them; and to this purpoſe they undertake various endeavours, and do attempt various and manifold horrible ſtudies, that are abominable unto God, and they ſerve in ſlavery and thraldom to* Beelzebub *their prince, and are held in*

moſt ſtrong captivity.

Caſtor. What have we the fall of this Archangel no where elſe in holy writ, but in the writings of St. *Auguſtine.*

Pollux. We have alſo the fall of other Angels.

Caſtor. Where?

Pollux. In *Eſaias*, to whom thou ſhalt give the honour of an Evangeliſt, rather than a Prophet, becauſe he ſo fully and plainly foretold of Chriſt and his kingdom: he maketh mention hereof in his 14 Chap. And we have them alſo ſpoken of by the Apoſtle PETER, when he ſaith. *God ſpared not his Angels which ſinned.* 2 Epiſt. 2.

Caſtor. Have the Devils a ſelect place appointed them by God, which they inhabit.

Pollux. PETER the head of the Church, in the place before quoted, affirmeth *them to be caſt headlong into hell, reſerved in the chains of hell, from whence* (as Corteſius ſaith) *they never go out, unleſs it be to tempt, provoke, and delude men.* But St. *Auguſtine* the champion of Chriſt, in his book of *the agony of a Chriſtian*, teacheth, That *theſe kind of Spirits do inhabit in the ſublunary region.* And in his 49 Epiſt. he ſets forth, That *the moſt dark and obſcure part of the air, is predeſtinated unto them as a priſon, that they may the more nearly caſt their nets of enticing and detaining.*

Caſtor. *Origen* hath taught, that *the puniſhment*

of the Devils are appointed for a time; what ſayeſt thou to this?

Pollux. What ſhall I ſay? unleſs I ſhould bewail and deplore the opinion of ſo great a man.

Caſtor. Wherefore ſhouldſt thou do ſo?

Pollux Truly if they have hardened themſelves in wickedneſs, time cannot purge nor cleanſe them; or if they ever ſo much deſire it, they can never be able to accompliſh it; for there is no ſpace of repentance, nor time to recall what is paſt, given unto them.

Caſtor, Thou haſt now declared that the Archangel that became an Apoſtate, did draw away very many other Angels with him in his fall, that they might become Devils: could not he of his own proper inſeparate malice after his fall ſufficiently rule over his own province, without the Angels that fell with him?

Pollux. He could: but being allured by that pride, which made him ſo arrogantly affect the Majeſty of God, he did ſo far ſtrive to be like unto God, that he choſe very many Miniſters, unto himſelf, to which in general he doth not commit all things he would have effected, but divers things to divers Miniſters, as may be gathered from the *Hebrew* Aſtronomers. Thoſe which we call *Jovii & Antemeridianii*, which are falſe Gods, that is, lyers, which deſire to be eſteemed

teemed and adored for Gods, and they are appointed as ſervants and ſlaves to the Devil their Prince, that they might allure the people of the earth into a common love of themſelves, which PLATO ſaith, *Is the fountain of all wickedneſs, that they may aſpire to authority and greatneſs, covet to be gorgeouſly clothed, to be called Monarchs of the earth in perpetual power, and Gods upon earth.* It is ſaid, that it was one of theſe that ſpoke to our Saviour, ſhewing him all the Kingdoms of the earth, ſaying, *All theſe things will I give thee, if thou wilt fall down and worſhip me.*

Caſtor. Certainly theſe *Meridiani*, I have almoſt declared to appear a madneſs in *Libieus Sapho* and *Diocleſian* the Emperor, who accounted, it the utmoſt degree of bleſſedneſs was, to be reputed for Gods.

Pollux. Truly, this is a certain natural fooliſhneſs of the mind, and of human nature: he began, having taken certain little birds, to teach them by little and little to pronounce human words, and ſay, *Sapho is a great God.* Which birds when they could pronounce the words perfectly he ſent them abroad for this end and purpoſe, that flying every where abroad, they might repeat thoſe words; and the people which were ignorent of his deceitful invention, were drawn to believe, that thoſe words were ſpoken by

by divine inſtinct, and thereupon adore and worſhip him for a God. The other would compel his ſubjects hereunto, that proſtrating themſelves down, and lifting up their hands, they ſhould worſhip him as Almighty

Caſtor. But are not they the captives of the Devil, who ſtir up wars, which are called *bloody men* in Scripture?

Pollux. The Martialiſts of the north part of the world, are called executioners of vengeance, authors of devaſtations, and ſowers of evil, working and executing judgment with *Aſmodeus*, for their King *Abaddon* or *Appollyon*, whow St. *John* in his *Revelations*, mentioneth to be baniſhed and expelled; for theſe Spirits have committed to them rapines, hatred, envy, robberies, wrath, anger, the excitements and provocations to ſin, war and fury; ſometimes making the Meridional Spirits their Meſſengers. And *Arioch* the Spirit of vengeance, whoſe work is to cauſe diſcord among brethren, to break wedlock, and diſolve conjugal love, that its impoſſible to be renewed; of theſe mention is made in the 39 Chapter of *Eccleſiaſticus*. And *Iſaias* the heavenly Prophet ſpeaking of other Spirits ſent from God to the *Egyptians* to make them err, which were ſpirits of darkneſs, that is, of lies: and this kind of ſpirits they call *Bolichim*.

Is

Caſtor. Is unlawful venery, and exceſſive gluttony, alſo to be imputed to the Devils?

Pollux Yes chiefly; for *Iamblicus* doth aſſert, That "the Spirits of the water of the weſtern part of the world, and ſome meridional Spirits, are prediſtinated to this purpoſe; ſuch as *Niſrach* and *Koken*, that do ſo frame and contrive unlawful loves which produce ſhame and diſhoneſty, revellings and gormandizings, ſurfeitings, with exceſſive drunkenneſs, wanton dances, gluttony and vomiting, they wander about lakes, fiſhponds and rivers, and which are the worſt, foul and moſt fraudulent kind of Spirits: and by *Alcinach* an occidental ſpirit; he cauſeth ſhipwrecks tempeſts, earthquakes, hail, rain, and frequently ſubverteth and overturneth ſhips; and if he will appear viſible, he appeareth and is ſeen in the ſhape of a woman." The *Hebrew* Aſtronomers before ſpoken of, do ſay, That "the ſpirits of the air do cauſe thunders, lightnings and thunderbolts, that ſo they might corrupt and infect the air, and produce peſtilence and deſtruction." Of ſuch kind of ſpirits St. *John* makes mention in the 9 Chapter of the *Revelations*, having *Meceris* for their tutelar, which is a ſpirit cauſing heat in the time of noon. St. Paul calleth him, "The prince of the power of the air, and the ſpirit that ruleth in the children of diſobedience,

Are

Caſtor. Are there ſo many monſters in *phlegeton*, *Pollux*?

Pollux. And many more; for the ſame *Hebrew* aſſertors do declare and maintain, that there are ſpirits of the fiery element, raging about like the fierce Panthers, which are converſant under the lunary regions, that whatſoever is committed to them, they forthwith execute the ſame. And there are ſpirits of the earth, which inhabit in groves, woods and wilderneſſes, and are they plague and miſchief of hunters; and ſometimes they frequent open fields, endeavouring to ſeduce travellers and paſſengers out of their right way, or to deceive them with falſe and wicked illuſions; or elſe they ſeek to afflict men with hurtful melancholy, to make them furious or mad, that they may hurt them, and ſometimes almoſt kill them. The chief of theſe are *Sanyaab* and *Achimael*, which are oriental ſpirits, a kind unapt for wickedneſs, by reaſon of the conſtancy of their diſpoſitions. There are alſo ſubteranean ſpirits which do inhabit in dens and caverns of the earth, and in remote concavities of mountains, that they might invade deep pits, and the bowels of the earth: theſe do dig up metals, and keep treaſures, which oftentimes they do tranſport from one place to another. leſt any man ſhould make uſe thereof: they ſtir up winds

winds with flaſhing flames of fires: they ſmite the foundations of buildings, acting frightful dances in the night, from which they ſuddenly vaniſh away, with making a noiſe and ſound of bells, thereby cauſing fear in the beholders: and ſometimes diſſembling, and feigning themſelves to be the ſouls of the dead: notwithſtanding they are ignorant in compaſſing their deceits upon women; of which company the *Necromancers* do ſay, is *Gazael*, *Fegor*, and *Anarazol*, Meridian ſpirits.

Caſtor. How warily ought a man to walk *Pollux*, amongſt ſo many gins and ſnares?

Pollux. A man never walketh ſafely, unleſs he fortify and ſtrengthen himſelf with the armour of God, which is, that his loins be girt about him with truth, and having on the breaſtplate of righteouſneſs, let him walk with his feet ſhod with the preparation of the goſpel of peace, and let him take the ſhield of faith and the helmet of ſalvation, whereby he ſhall daſh in pieces all the darts of his adverſaries. But hear further there are alſo beſides theſe, other lying ſpirits (altho' they are all lyers) yet theſe are more apt to lie; they are called *Pythons*, from whence *Apollo* is called *Pythius*. They have a Prince, of whom mention is made in the book of the *Kings*, where it is ſaid, "I will be a lying Spirit in the mouth

of

of all thy prophets;" from whom the ſpirits of iniquity do but a little differ, which alſo are called veſſels of wrath *Belial*, whom they have interpreted to be without any equal, and *Paul* calleth him an apoſtate or tranſgreſſor, is filthily inſerviant for the worſt inventions. *Plato* affirmeth *Theut* to have been ſuch a one, who was the firſt that found out and invented plays and dice: to whom we will join the Monk, who invented the uſe of Gunpowder, in his Engines of war. Of theſe *Jacob* makes mention in *Geneſis*, where he bleſſed his Sons: he ſaith, *Simeon* and *Levi* are bloody veſſels of iniquity; Oh my ſoul, come not thou into their counſels. The *Pſalmiſt* termeth theſe Spirits, veſſels of death; *Jeremiah*, veſſels of wrath; *Ezekiel*, calleth them, veſſels of death and deſtruction. The *Necromancers* do call the ſaid *Belial*, *Chodar*, an oriental ſpirit, which hath under him alſo the ſpirits of Juglers, who do imitate and endeavour to act miracles, that they may ſeduce falſe Magicians and wicked perſons. It is apparently manifeſt, that the ſerpent which deceived *Eve*, was ſuch a ſeducer, and *Satan* is his Prince of whom it is ſpoken in the *Revelations*, that he ſhould deceive the whole world. And ſuch a one was he, that at *Tubinga* in the ſight of many people devoured a whole Chariot and ſome horſes.

And

Caſtor. And what ſhall be the end of theſe falſe Prophets and workers of wickedneſs? I can ſcarce believe that there is any angle or corner in the whole fabrick of the world, that is free from them.

Pollux. Scarce the ſmalleſt mite that may be ſeen.

Caſtor. Therefore thou doſt truly call the world the receptacle of thoſe falſe lights.

Pollux. If it were not moſt ſafely purged with the Sword of the word of God, it would forthwith be worſe.

Caſtor. Without doubt.

Pollux. Nevertheleſs I have ſeen many that remain, whom I have not yet inſcribed in this frantic Catalogue.

Caſtor. Who are they?

Pollux. Falſe accuſers and ſpies, obedient to *Aſtaroth*, who is called a devil among the *Greeks*; and *John* calleth him the accuſer of the brethren. Alſo there are tempters and deceivers that lie in wait to deceive, who are preſent with every man; and theſe we term evil Angels, which have *Mammon* for their King, and they do affect men with an inſatiable avarice and thirſty deſire after authority and dominion. There are others called *Luciſugi*, which fly from the light, never appearing in the day, but delighting in darkneſs, maliciouſly

maliciouſly vexing and troubling men, and ſometimes by God's permiſſion, either by ſome touching, breathing, or inſpiration, do hurt to them: but truly they are a kind which are unapt to do much wickedneſs, becauſe they eſchew and fly from any communication with men, *Pliny* the 2d. relates, that there was ſuch a one at *Athens*, in a certain ſpacious houſe, which *Anthenodorus* the Philoſopher happened to purchaſe. And *Suetonius* in his ſixth book of *Cæſar*, makes mention of another to have long continued in the garden of *Lamianus*.

Caſtor. I deſire if it be not too irkſome to thee declare unto me what *Pliny* ſpeaketh concerning this ſpirit of *Anthenodorus*.

Pollux. The ſtory is ſomething long and prolixious, yet it ſhall not much trouble me to relate it. It is thus, *Pliny* in the ſeventh book of his Epiſtles writeth, of a certain large ſpacious houſe at *Athens*, which nobody would inhabit by reaſon of the nocturnal incurſions of ſpirits, which were ſo formidable to the inhabitants, that ſometimes in the day time, and when they were watching, they would caſt them into dreams, ſo always, that the ſhapes and forms which they then ſaw, were ever preſent in their memory. Where at length a certain Philoſopher named *Anthenodorus* happened to purchaſe that houſe

and prepared and furniſhed the ſame for himſelf to dwell in; and becauſe all men had an evil ſuſpicion of that houſe, he forthwith commanded his ſervants to provide him a bed and tables, that after he had completed and finiſhed his ſtudy he might go to bed. He therefore (ſaith *Pliny*) when he went in (in the evening) and applied himſelf to his ſtudy, ſuddenly heard the locks to ſhake open, and the chains to be moved; nevertheleſs he did not lift up his eyes, nor ſtired from his book, but ſtopped his ears with his fingers, leſt that furious tumult might work a vain fear upon him; but the noiſe ſtill approaching nearer unto him, at length he looked up, and ſaw an effiges like unto a finger beckoning and calling unto him; which he little regarded, until it had touched him three times, and the noiſe drew near unto the table; and then he looked up, and took a light, beheld the ſpirit, as it were an old man worn away with withered leanneſs and deformity. his beard hanging down long, horrible and deformed hair, his legs and feet were as it were laden with chains and fetters: he went towards a gate which was bolted, and there left the Philoſopher, and vaniſhed away.

Caſtor. What fearful things thou relateſt, *Pollux!* but what was the event of this ſad ſpectacle?

The

Pollux. The next day he related the whole matter to the Magiſtrates in order as he had ſeen the ſame, admoniſhing them that they ſhould dig diligently about the threſhold of the door; for there it was probable they might find ſomething, which might cauſe the houſe to be quiet and habitable.

Caſtor. What did they find?

Pollux. Having digged up the earth *Pliny* ſaith, they found a dead carcaſs, bound and intangled in chains and fetters, his fleſh being conſumed with devouring time, which without delay they cauſed to be buried, according to the Chriſtian ceremonies.

Caſtor. But this being performed, did the houſe afterwards become quiet and habitable?

Pollux. Yes, very well.

Caſtor. What madneſs therefore poſſeſſeth them who prophane and deſtroy Church-yards where the ſacred organs of the holy and bleſſed ſpirit do reſt; and do give the bones of the dead for meat to the ſpirit *Zazelus*, of whom mention is made in the 3. of the *Kings*; and we read in *Pauſanius* among the hiſtories of *Delphos* that he was called *Eurynomus*.

Pollux. Thou ſhalt find, that the Governors of Cities that were of the opinion and judgment of Chriſtians, did ſubvert, deſtroy, and prophane

theſe

theſe holy places, that herein the youth might dance their mocking interludes, after the furious ſound of the drum or tabor, and ſing *Io pæan;* or, there the poor inferior old women did ſell baſe trumpery or Lupines, which God would have to be purged with holy prayer, for the ſalvation of ſouls, or breaking of bread to the hungry.

Caſtor. But it is an impious and heatheniſh thing ſo to have touched the anointed of God.

Pollux. And worſe than heatheniſh; for the heathens did highly eſteem the rites and ceremonies of burials, as *Elpinor* is witneſs in *Homer*, where he yieldeth up his life; and in *Homer* he ſpeaketh to *Ulyſſes*, "I intreat thee, O *Ulyſſes*, to be mindful of me, and not depart away hence and leave me uninterred, leſt that, not being ritely buried, I ſhall be made the wrath of the Gods. And *Achita* the Philoſopher in *Flaccus*, thus ſpeaketh to the Mariner.

Me quoque divexi rapidus comes Orionis,
Illiricus Notus obruit undis.
At tu Naota vagæ ne parce malignus arenæ,
Oſſibus & capiti inhumato.
Particulam dare; ſi quodcunque minabitur Eurus
Fluctibus Heſperiis, Venuſinæ
Plectantur ſilvæ, te ſoſpite multaque merces
Unde poteſt tibi defluat æquo.

Ab

Ab Jove, Neptuno. sacri Custode Tarenti.
Negligis immeritis nocituram,
Post modo te natis fraudam committere: fors &,
Debita Jura vicesq; superbæ
Te manent ipsum præcibus non linquar multis
Teq; piacula nulla resolvent.

Orion's *rapid comrade* Notus, *me*
O'erwhelmed in th' Illyrian *Sea,*
Oh Seaman frowning, not forbear to spread
Upon my bones, and inhum'd head,
A little fleeting sand! what th' east doth threat,
Hesperian *waves may only beat.*
Vainly Venusinu's *woods, whilst safe and rich,*
Thou climb'st to fortune's highest pitch.
Jove *kind, and* Neptune *too,* Tarentum's *power*
Thou slights; what on the guiltless score,
Of thy ensuing sons may fall: like Urne,
Like funeral, and proud return,
May wait thee too, my curses shall have force
Whence no Attonements get remorse.

And *Polinurus* to *Æneas* in his sixth book o
Virgils Æneids.

Nunc me fluctus habent versantq; in littore vent
Quod te per Cæli jucundum lumen & auras,
Per genitorum oro, per spem, surgentis Juli.
Eripe me his invicte malis. aut tu mihi terram
Injice namq; potes.

In

I'm now i' th' waves winds toſs me 'gainſt the ſhore,
By heavens rejoicing light I thee implore;
And by the air, by old Anchyſes *too,*
And by the hopes of young Julius, *thou*
Unconquer'd Hero, *help me but away,*
From theſe ſad troubles, or my body lay
I' th' earth; for thou canſt do't.

Caſtor. Have the *Gentiles* ſo greatly eſteemed the cerimony of burials.

Pollux. Yes, very much, for their religion did hold that the ſoul of a body which was uninterred, was void of any intelligible eſſence, and left to the power and command of a raging furious phanſie, and ſubject to the torment and affliction of corporal qualities; ſo that it being an airy body, ſometimes the departed ſhadow would ſpeak unto his remaining friends, and ſometimes evilly vex and torment his enemies with revenge, as in the Poet, *Dido* threateneth *Æneas*, ſaying,

Omnibus umbra locis adero dabis improbe penas.

My ghoſt ſhall every where attend thee, Villain
I will torment thee. ——

Suitonius, as we have ſhewn before, addeth the like concerning the dead-body of *C. Caligula* the Emperor in the Garden of *Lamius*, being

not duly buried; for this body becauſe it was only covered with a light turf, did very much diſquiet and trouble the poſſeſſors of the Garden, with violent incurſions in the night; until by his ſiſters, who were returned from baniſhment. it was taken up again and ritely and duly by them buried.

Caſtor. And the houſe wherein the ſame Emperor died, could by no other way or means be freed from the fury of theſe ſhadows or ſpirits, as hiſtory makes mention, but by burning thereof.

Pollux. Ariſtotle ſpeaking of miracles, mentioneth a certain mountain in *Norway*, named *Hechelberg*, environed about with the Sea, that continually ſent forth ſuch lamentable voices, like the yelling and howling of infernal devils, inſomuch that the noiſe and clamour of their terrible roaring might be heard almoſt a mile; and the flocking together of great ravens and vultures near it, did prohibit any acceſs thereto. And he reported that in *Lyppora* near about the *Æolian* Iſlands, there was a certain hill from whence in the night there was heard Cymbals, and ſounds of tinkling inſtruments of braſs, with certain ſecret and hidden ſcreechings, laughings and roarings of ſpirits. But even now, *Caſtor*, thou didſt make mention of *Zazelus*, whom alſo

thou

thou didſt aſſert to have been called *Eurynomus* by *Pauſania*; I deſire thee to ſhew me ſomething more largely concerning this ſpirit.

Caſtor. They do declare that he lives altogether by the fleſh of the dead; ſo as ſometimes he doth not leave the bones.

Pollux. *Saxo Grammaticus*, in the fifth book of his *Daniſh hiſtory*, doth moſt truly ſubſcribe their conſent and agreement to this thy aſſertion; for there he ſets before our eyes an admirable hiſtory of one *Aſuitus* and *Aſmundus*, which eaſily proveth all thy ſayings.

Caſtor. I beſeech thee declare this unto me, *Pollux.*

Pollux. Give attention; it is thus: *Aſuitus* and *Aſmundus* had ſworn with mutual vows each to other, that he which ſhould live longeſt of them would entomb himſelf alive. Now ſickneſs did conſume away *Aſuitus* before *Aſmundus*; whereupon *Aſmundus* for his oath of friendſhip ſake, with his dog and his horſe entombed himſelf alive in a vaſt deep den, having carried with him ſome meat, whereupon a long time he fed. And at length *Ericus* the King of *Suecia* came into that place with an army, and broke open the tomb of *Aſuitus*; (ſuppoſing there had been treaſure hid therein) but when the cave was opened, he drew out *Aſmundus*, and brought him into

the light, who was covered with a deformed ſharp countenance, a deadly deformity, and gored with blood flowing from his freſh wounds.

Caſtor. But this ſtory pertaineth not to our purpoſe.

Pollux. Truly it doth, if you diligently mark theſe verſes, which ſet forth the cauſe of his wounds.

Caſtor. Shew me thoſe verſes if thou haſt them.

Pollux. They are theſe which folow.

Quid ſtupedis qui relictum me colore cernitis ?
Obſoleſcit nempe vivus omnis inter mortuos,
Neſcio quo Stygii numinis auſu,
Miſſus ab inferis Spiritus affluit
Savis alipedem dentibus edit,
Infandoq ; canem præbuit oni,
Non contentus equi vel canis eſu,
Mox in me rapidos tranſtulit ungues,
Diſciſſaq ; gena ſuſtulit aurem ;
Huic laceri vultus horret imago,
Emicat inq ; fero vulnere ſanguis
Haud impune tamen monſtrifer egit,
Nam forro ſervi mox caput ejus,
Perſodiq ; nocens ſtipite Corpus.

Why are ye amaz'd to ſee me pale !
'Mongſt th' dead what's living needs muſt fail :

By what ſtrange warrant from black hell,
A Spirit ſent, I know not, fell
With mercileſs teeth upon my Horſe,
And next my Dog without remorſe,
Devour'd: but not with Dog and Horſe
Contented, he on me the force
Of his ſharp nails try'd, hence did tear,
Part of this cheek, and one whole ear;
So my torn face doth look thus ill.
And all this blood appeareth ſtill.
But yet this monſtrous fiend from me,
I do aſſure you eſcap'd not free;
His head my ſword did from him take,
And's trunk to the ground I fixt with ſtake.

Caſtor. I obſerve here, that *Aſmundus* did cut the head of the ſpirit *Zazelus* or *Eurynomus*, and ſtruck and pierced his body with a club: what? have ſpirits bodies, that may be ſeen and handled by men?

Pollux. Corteſius doth not deny, but that their natures may receive the habit and covering of vegitable bodies, and be transformed in ſeveral kinds of ſhapes, whereby they can the more craftily and ſubtilly delude and deceive the improvident wits of men. *Baſilius Magnus* alſo teſtifieth the ſame, and witneſſeth, that they have bodies appropriated to themſelves, as likewiſe

alſo have the pure Angels. PSELLUS a Necromancer doth alſo report the ſame; and he alſo teacheth, That ſometimes they ſleep or reſt, and do change their places, and ſhew themſelves viſible to the ſenſes of men. *Socrates* aſſerteth, that a ſpirit did ſpeak with him, which alſo ſometimes he ſaw and felt; but their bodies cannot be diſcerned to be different in ſex. But *Marcus Cherſoneſus*, an excellent ſearcher into the natures of ſpirits, writeth, that they have ſimple bodies and that there doth belong a difference of ſex to compound bodies: yet their bodies are eaſily drawn to motion and flexibility, and naturally apt to receive every configuration. "For, ſaith he, even as the clouds do ſhew forth the apparition and reſemblance ſometimes of men, and ſometimes of every thing you conceive; ſo likewiſe do the bodies of ſpirits receive various ſhapes, as they pleaſe, by reaſon whereof they transform themſelves into the forms ſometimes of men, and ſometimes of women. Nevertheleſs this is not free to them all, but only to the fiery and airy ſpirits." For he teacheth, that the ſpirits of the water have more ſlow and leſs active bodies, which by reaſon of the ſlowneſs and ſoftneſs of that element, they do moſt eſpecially reſemble birds and women; of which kind the *Naiades* and *Nereides* are, celebrated by the Poets. *Tri-*

metius

netius teſtifies, that the Devils do deſire to aſſume the ſhapes of men rather than any other form; but when they cannot find the matter of the air convenient and befitting for that purpoſe. And he ſaith, that they frame ſuch kind of appearances to themſelves, as the contrary humour or vapour will afford; and ſo they are ſeen ſometimes in the form and ſhape of a Lion, a Wolf, a Sow, an Aſs, a Centaur, of a Man horned, having feet like a Goat: ſuch as it is reported were ſeen in the mountain of *Thrungia*, where there was heard a terrible roaring.

Caſtor. Porphyrius in *Euſebius*, in his fourth book of *Evangilical preparations*, teacheth, that ſome of theſe are good ſpirits, and ſome bad; but I have counted them to be all evil. *Pollux.*

Pollux. Then it ſeemeth that thou art not ſeduced with the aſſertions either of *Porphyrius*, or *Apuleus*, or *Proclus*, or of ſome other Platonics, which are mentioned in St. *Auguſtines* book of *the city of God*, 1. 2. and 3. chapter, who alſo do affirm that there are ſome of theſe ſpirits good; or *Euſebius* in the ſaid book and 6 chapter; and St *Auguſtine* concerning the ſame in his book of *the city of God*, the 9 chapter and the 8, with very great and ſtrong arguments do convince the Platonics, that none of theſe *Demons* are good, but all evil; and that we do alſo approve of

from their names, which are every where ſet forth in holy Scripture; for the Devil is called *Diabolus*, that is flowing downwards: that he which ſwelling with pride, determined to reign in high places, fell flowing downwards to the loweſt parts, like the torrent of a violent ſtream, as *Caſſidorus* writeth. And he is called *Satan*, that is, an adverſary; who as St. *Jerome* teſtifieth, by reaſon of the corruption of his own malice, he continually reſiſteth, and is an adverſary againſt God, who is the chiefeſt good. He is called *Behemoth* in the 40 chapter of *Job*, which ſignifieth an Ox; for even as an Ox deſireth hay, ſo he with the teeth of his ſuggeſtions, coveteth to deſtroy the upright lives of ſpiritual men. And *Leviathan* in the ſame place, which ſignifies an addition, becauſe the Devil always endeavours to add evil to evil, and puniſhment to puniſhment. He is alſo called in *Revelation* 15 *Appolion*, ſignifying a rooter out, for he rooteth out the virtues which God planted in the ſoul. He is called a *Serpent* in the 12 of the *Revelation*, by reaſon of his virulency. A *Lion* in the 1 Epiſt. *Peter* and the laſt chapter, which roareth about ſeeking whom he my devour. He is called a cunning workman *Iſ.* 55 becauſe by his malice he deceiveth the veſſels which are elected and approved. He is called *Iſa.* 34 *Onocentaurus*

centaurus Erynus, *Pilosus*, *Syren*, *Lamia Ulula*, *Struthio*. And by *David* in the 90 *Psalm*, an *Asp*, *Basilisk* and *Dragon*. In the Gospel, *Mammon*, the Prince of this World, and Ruler of Darkness.

Castor. Why therefore have the Divines declared, that the Almighty hath given two kinds of spirits unto men; the one good, the keeper and preserver of their lives, the other evil, resisting the good: if they are all evil.

Pollux. The holy Doctors do understand by the good spirit, a good Angel, such as we read *Raphael* was to *Tobias*, who bound the evil spirit *Asmodeus* in the wilderness of the furthest parts of *Egypt*, that he might be the more safe.

Castor. It had been more safe for every man to have been without the evil spirits; what therefore was the will of the heavenly Father concerning them?

Pollux. That by the assistance of the good spirits, we might courageously wage continual war against the evil spirits; but being clothed with the harness of righteousness, like valiant soldiers we may gird our loins with truth, and with the shield of faith resist and fight against all his darts.

Castor. If we condescend unto this warfare of spirits, it seemeth good to enquire whether the

Devils have power of doing hurt, granted them by God; or whether of themſelves they can hurt as much as they pleaſe?

Pollux. If the laſt were true, who could compare the end of their hurtings? but it is manifeſt, that their authority from on high is of ſo great exiſtancy, that *John* the Evangeliſt doubteth not to name the Devils the Princes of the Earth.

Caſtor. In what manner therefore do they hurt?

Pollux. Although they be moſt mighty and powerful ſpirits, yet they can do no hurt unleſs it be by permiſſion; or as *Damacenus* ſaith, by diſpenſation. And *Cryſoſtome* ſaith, they have a limited power, for truly without the will of God, they cannot touch a hair of any mans head. The Devil could not have deceived the Prophets of *Ahab*, if he had not received power from God; neither could he have brought any detriment upon *Job*, either unto his body or his goods, but by the power God had given him. In the 7 of *Exodus*, the Magicians made frogs and ſerpents, by the power of the Devil permiſſively: but lice they could not bring forth, by reaſon of the greater power of God prohibiting them. Neither in the Goſpel could the Devils hurt the ſwine until Chriſt had given them leave. Therefore

Caſtor. Therefore the Devil is not ſo much to be feared, but the Lord our God, that either he would not ſuffer him to rage againſt us; or if at any time by his own determined counſel he let looſe his chains, that then he would defend and mercifully preſerve us.

Pollux. Thou ſayeſt well: for even as a wild boar is not to be feared if he be bound, and held with a ſtrong chain by a powerful ſtrong man, and who is able by his ſtrength to reſtrain the fierceneſs of the boar; but the man is to be feared, and requeſted, that he would not let looſe the boar: ſo alſo *Satan* is not to be feared, being bound by the cords of the Almighty; but the Almighty rather, who holdeth him with a cord, leſt at any time he ſhould let looſe his cord, for to execute his will againſt us.

Caſtor. We know that the Devils, after the incarnation of the word, were called the Lords of the earth; but I wonder, where the word is not yet incarnate, whether they have power alſo over men.

Pollux. If it pleaſeth God, they have very much; but take a demonſtration thereof *Caſtor*, from the *Caldeans*, amongſt whom the Devil raged with ſo much power and dominion, that they made no eſteem of the true God, but worſhiped the elements. There needeth not a de-

monſtration of the *Greeks*; for the fury of the Devil did ſo much reign amongſt them, that by his arguments, they accounted *Saturn* for a very great God, devouring their own proper children; and *Jupiter*, an adulterer and father of all filthineſs, they named to be the father of Gods and men; *Bacchus*, the moſt wicked example of all ſervitude and bondage, they called a free father: *Venus* a ſtrumpet, they termed a pure virgin: and they worſhiped *Flora* an harlot, as a type or example of virginity. There is no man that is ignorant, that the *Egyptians* have been worſe than the *Greeks*, when they made peculiar Gods to themſelves by the inanimate perſwaſions of the Devil; for one worſhiped a ſheep, another a goat, another a calf, very many did worſhip hogs, crows, hawks, vultures, eagles, crocodiles, cats, dogs, wolves, aſſes, dragons; and things growing alſo, as onions, garlick, and thorns: as every one that is coveteous of reading, ſhall find in *Damacenus*, in his hiſtory of *Joſaphat* and *Barlaas*, and in *Eujebius*, in the fourth book, and firſt chapter of *Evangelical Preparations*; neither do I account the *Hebrews* (who glory in being the off-ſpring of their father *Abraham*) to have been better than the former, when alſo by the inſtinct of the devil, after their coming up out of *Egypt*, with

with cruel hands they violently aſſaulted the Prophets and holy men of God, whom at length they alſo ſlew: that I may hold my peace, how diligently they have brought into their religion the Gods, or rather Devils of the *Gentiles*.

Caſtor. I perceive by theſe thy aſſertions, that one Devil, and another Devil, hath been adored for Gods; for thou haſt now ſaid, that the *Greeks*, by the madneſs wherewith the Devil poſſeſſed them, have made unto themſelves, *Saturn*, *Jupiter*, *Bacchus*, *Venus* and *Flora*, for Gods; which *Lactantius* in his fourth book *De vera Sapientia*, alſo accounted for Devils.

Pollux. Declare I pray thee the words of *Lactantius*.

Caſtor. Mark them: they are thus: The ſame Devils are the Gods of the Gentiles; but if any one will not believe theſe things of me; then let him credit *Homer*, who joined the great *Jupiter* to the great Devils; and the other Poets and Philoſophers do call them ſometimes Gods, and ſometimes Devils, whereof there is one true and another falſe: for the moſt wicked ſpirits when they are conjured, do confeſs themſelves to be Devils; but where they are worſhiped, they declare themſelves to be Gods, that they may thruſt men into errors, and draw them

them from the worſhip of the true God; through whom alone eternal death can be eſcaped.

Pollux It is expedient for me now to be more inquiſitive in this diſcourſe; whether there be power given to the Devils to foretel things to come? concerning which thing hitherto I have not been able to dart at the right mark; for this queſtion ſeemeth ſufficiently doubtful unto me.

Caſtor. St. *Auguſtine* in his book *De Natura Dæmonum*, diſſolveth this Gordoneus knot, and ſaith, that the damned ſpirits being filled full of all manner of impiety and wickedneſs, do ſometimes challenge to themſelves power of foreſeeing things to come, becauſe in the ſenſe of their airy bodies, they have a far more ſtrong and prevalent power of foreknowing, than men of earthly bodies can have; or becauſe of the incomparable ſwiftneſs of their airy bodies, which wonderfully exceedeth not only the celerity of men and wild beaſts, but alſo the flying of birds: by which means they are able to declare things long before they come to be known; which we, by reaſon of the earthly ſlowneſs of our ſenſe, ceaſe not to wonder at and admire: or becauſe of the benefit of their continual life, they obtain this wonderful experience of things, which we cannot attain to, becauſe of the ſhortneſs of our

our momentaneous life, which is but as it were a bubble.

Pollux. This laſt aſſertion of St. *Auguſtine* ſeemeth unto me to be more true than the reſt, becauſe the ſeries of many years doth cauſe great experience.

Caſtor. If any one ſhall deny theſe opinions of *Auguſtine*, as erroneous, *Damaſcenus* letteth a greater witneſs of theſe things, without all exception, before our eyes; who in his ſecond book of Orthodox faith, ſaith thus: That the Devils cannot foreknow things to come, for that belongs only unto God: but ſo much as they are able to know, they have from the diſpoſition of the Celeſtial and inferior bodies.

Pollux. Why therefore do the Devils ſo willingly and of their own accord undertake Prophecies, and to anſwer Oracles? what benefit have they from hence?

Caſtor. Nothing, but that hereby they ſeek to get great eſtimation, and covet to be counted worthy of admiration, and to be adored inſtead of Gods

Pollux. We know that the Devil is the father of lyes, *Caſtor*: from whence we are piouſly to believe, that thoſe things which he foretelleth, he extracteth from his own lyes.

Furthermore

Caſtor. Furthermore the Prophet *Eſaias* ſaith thus, Shew the things that are to come hereafter, and tell us, that we may know that ye are Gods. And the Apoſtle *Peter* alſo ſaith, The prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.

Pollux. No man therefore will deny that they do ſometimes foretel things to come.

Caſtor. No man certainly; but for what cauſe that is attained to, *Cryſoſtome* doth moſt clearly teach, in theſe words: It is granted he ſaith, that ſometimes the Devil doth ſpeak truth, that he might commend his own lying with verity: whereas, if he did never tell the truth, he could deceive no man, neither would his lying ſuffice him to tempt with. Thus far *Cryſoſtome.* Notwithſtanding ,if he underſtand that he hath not grace granted unto him of himſelf to foretel the truth, he foretelleth things nevertheleſs, but ſo obſcurely, ſaith St. *Auguſtine*, that he always layeth the blame of the things ſo foretold, upon the interpreter thereof. *Porphyrius*, in his book of Oracles, although he be the greateſt maintainer of Devils and the moſt expert teacher of diabolical Arts, nevertheleſs he ſaith with the aforeſaid Doctors, that the foreknowledge of things to come, is not only intricate to men, but

but uncertain to the Gods; and full of many obſcurities.

Pollux. Thou has ſaid, that the predictions of the devils are done in this manner, that they may gain authority to themſelves amongſt the credulous people, and be worſhiped inſtead of Gods, for what end do the evil ſpirits work miracles?

Caſtor. What is a Miracle, *Pollux?*

Pollux. A new and unwonted accident, which cometh to paſs contrary to its courſe and cuſtom, and draweth men into admiration thereof.

Caſtor. But do they work Miracles?

Pollux. They do: for whereby doſt thou believe that *Eſculapius* was honoured in his conſecration for a God, but only by the means of a miracle, when he conveyed a ſerpent from *Epidaurus* to *Rome?* What gave ſo great authority to *Juno*, but only the working of a miracle? when her Image of wood was aſked by *Furius Camillus* whether would be carried to *Rome*, and it anſwered in a human voice, It would. Alſo from thence *Fortune* was made a Goddeſs, becauſe her *Statua*, in the way to *Latium*, in the hearing of many people, not once, but oftentimes ſpoke with a human voice. In the 8 chapter of the *Acts* of the Apoſtles, we read of miracles done by *Simon* the ſon of Rachel; and

in

in *Exod.* 8. of the Magicians of Pharaoh, who in the ſight of many people brought forth frogs and ſerpents, and turned the waters into blood. Apulius doth teſtify the power of men to be ſo great in Inchantments, that the Devils do not only work miracles by the means of men, but they are able alſo to ſubvert nature, and, with a Demoniacal Incantation, make violent ſtreams to ſtay their courſe, to turn the winds. to make the ſun ſtand ſtill, to break the courſe of the moon, to lay impediments upon the ſtars, to prolong the day, and to ſhorten the night; as Lucanus excellently ſheweth.

Ceſſaverre vices rerum, dilataq; longa,
Hæſit nocte dies, legi non paruit æther,
Torruit & præceps audito Carmine mundus.

The courſe of things did ceaſe, obſtructed light
Oppreſt, ſtuck faſt in duſky ſhades of night:
Amazed ſkies their uſual laws forbear,
The world was ſcorch'd when it her charms did hear.

And Tibullus of a certain Demoniacal Charm.

Hanc ego de cælo ducentem ſydera vidi,
Fulminus ac rapidi Carmine vertit iter,
Hæc cantu funditq; ſolum maneſq; ſepulchris.
Elicit, & tepido devorat oſſa rogo.
Cum libet hæc triſti depellit lumina cælo,
Cum libet æſtivo convocat orbe nives.

Her

Her have I ſeen draw down night's ſparkling eyes.
With a dead Palſy ſwifteſt ſtreams ſurpriſe;
Turn earth to water, from a deſart tomb
Make the departed drowſy Manes *come.*
With charms ſhe'll muffle the ſad ſkies in miſt,
In Summer Winter's ſnow bring when ſhe liſt.

Caſtor. I do not any more wonder that *Moſes* called God Wonderful, that he doth ſo connive at this ſink of wickedneſs, and moſt wicked ſeducers, that he granteth them power to act ſuch things ſo freely.

Pollux, Firmanus excellently ſheweth why God doth ſo, in his laſt book but one *of the works of God*, *De opificio Dei:* for he ſaith, that virtue is not virtue, unleſs it have ſome like, in ruling whereof it may ſhew and exerciſe its power: for he ſaith, As Victory cannot ſtand without virtue, ſo neither can virtue ſubſiſt without an Enemy; which virtue no ſooner had the Almighty endued man withal, but he forthwith added unto him an enemy, leſt that virtue ſhould loſe its nature, being ſtupified with idleneſs. He ſaith, that a man cannot otherwiſe attain to the higheſt ſtep, unleſs he have always an active hand: and that he ſhall eſtabliſh and build up his ſalvation with a continual warfare and contention: for God will not that mortal men ſhall come to immortal bleſſedneſs with an

eaſy

eaſy journey, but he muſt wreſtle and ſtrive with ſails and oars againſt the author and inventor of all evil and errors, who c aufeth and worketh execrable thinks and miracles.

Caſtor. But ſometimes it cometh to paſs, that by reaſon of the ſubtil ſnares and ſtratagems of the Devil, which he ſo craftily prepareth againſt us, and eſpecially againſt ſimple perſons, whom he intangleth with vain religions, ſo that we cannot reſiſt him; or if we ſuppoſe ourſelves to be very able to withſtand him, yet neverthelefs we ſhall be very much deceived by him; as we read he oftentimes did to the good, but almoſt fooliſh paſtor, of whom Tritemius maketh mention.

Pollux. But what happened to this good Paſtor, and whom thou termeſt ſimple?

Caſtor. Tritemius ſaith, Inſomuch that he was not ſtrong in faith, therefore he made more account of the name of Saint Blaze, and attributed more power and cuſtody unto it, than unto the name of God, the beſt and greateſt good.

Pollux. In what manner?

Caſtor. He had in his walking ſtaff, or paſtoral crook, a Schedule inſcribed with the name of St. Blaze; by the power and virtue of which ſtaff, he did believe his ſwine were ſafely defended

fended from the ravening of the wolves: and he did attribute ſo great a deity to the Schedule, that he would leave his herd of ſwine to feed in the fields alone: notwithſtanding, a certain time coming when the paſter was abſent from his flock, and a certain man coming in the mean time, ſaw the Devil keeping them; and he aſked him what he kept here, who is the worſt perſecutor of the ſalvation of men? he anſwered, I keep theſe ſwine. The other replied, By whoſe command? the Devil ſaith, By the fooliſh confidence of the paſtor: for he included a certain Schedule in his ſtaff, unto which he aſcribeth divine virtue, or to the inſcription of the name of St. Blaze; and now, contrary to his own law, he believeth that his hogs are thereby defended from the injury of wolves; inhering to me with a falſe ſuperſtition; where when he hath been by me called again and again, and hath not appeared, I have taken this cuſtody upon myſelf inſtead of St Blaze: for I always freely ſtand inſtead of God and his ſaints: ſo alſo now moſt freely do I keep his ſwine for St. Blaze, that I may magnify and confirm the fooliſh man in his vain confidence; and thereby I may ſeduce him ſo, that he may eſteem this Schedule more than God.

This

Pollux. This is a pleaſant ſtory: but I do not wonder that the devil ſhould impoſe ſo much upon ſo ſimple a paſtor, when he doth in many things prevail over the more wiſe, if they do fit themſelves to his opportunities; which the Church contradicteth.

Pollux. But are all things wrought and brought to paſs by means of the devil which men call miracles?

Caſtor. No: for we muſt give unto nature that which ſeemeth to belong unto her, who is ſaid to be the greateſt worker of miracles; as that which we have experienced in the ſtone *Aſbeſtos*, which as Solinus witneſſeth, being once ſet on fire, cannot be quenched: and the root *Baara*, deſcribed by Joſephus in the hiſtory of Jeruſalem, which he teſtified to be the colour of a flame of fire ſplendent and ſhining in the night; but ſo difficult to be taken, that it always flies from under the hand of him that would take it, and deceiveth his eyes ſo long, until it be ſprinkled with the urine of a menſtruous woman; and when it is retained by this means, it may not be gathered or plucked up without danger; for preſent death followeth him that gathereth or plucketh it up, unleſs he ſhall be fortified with a preſervative about his neck, of the ſame root. For which cauſe, they who want the ſame root

do

do ſcarify it round about, and having bound the root about with a bond, they tye the ſame to a dog, and ſuddenly depart away. Whereupon the dog, too much endeavouring to follow after him, draweth up the root, and, as if the dog where to perform the turn of his maſter, he forthwith dies; and afterwards the ſame root may be taken and handled without any danger to any man And the ſame Joſephus teacheth, that the ſame root is of ſuch preſent force for expiations, that alſo thoſe who are vexed and tormented with unclean ſpirits, are immediately delivered, if they carry this root about them. Notwithſtanding there is nothing hindereth, but that art alſo may imitate nature in the working of miracles; as we may read in *Ariſtotle*, of the Greek fire that would burn in water: of which the ſaid author, in his ſingular treatiſe concerning this, hath deſcribed very many compoſitions. And concerning the fire which is extinguiſhed with oil, and kindled with cold water, when it is beſprinkled over therewith.

Pollux. It ſometimes happened that the devils do clothe themſelves, ſometimes in more ſlender, and ſometimes in more groſs habits, that thereby they may very much affright and moleſt men with horrible phantaſies, and terrible ſights; with ghoſts appearing in divers and ſeveral

ſhapes

ſhapes and aſpects. What, cannot we be fortified with any thing to force and compel them to fly from us?

Caſtor Origen, in his book againſt Celſus, ſaith, that there is no way more certain, than the naming of *JESUS* the true God. For he ſaith he hath oftentimes ſeen innumerable ſpirits ſo driven away, both from the ſouls and bodies of men, St. Athanaſius, in his book *de variis Quæſtion*, teſtifieth, that the moſt preſent remedy againſt the inſultation of evil ſpirits, is the beginning of the 67 Pſalm, Let God ariſe, and let his enemies be ſcattered. *Cyprian* in his book Quod idola dii non ſint, commandeth that the devils ſhould be conjured away by the true God. Some men have declared, that fire, which is the moſt holy of all elements, and the creed and alſo the inſtrument whereon the fire was carried, were very profitable for this purpoſe: from whence, in their ſacrifices about the ſepulchres of the dead they diligently obſerved the uſe of lights: or elſe from thence that *Pythagoras* did determine, that God could in no wiſe be truly worſhiped without lights burning. Some others do bind ſwords for this intent and purpoſe, taking the ſame out of the 11 Ode of *Homer*, where he writeth, that *Ulyſſes*, when he offered a ſacrifice to his mother, had a ſword drawn

drawn preſent by him, wherewith he expelled and drove away the ſpirits from the blood of his ſacrifice. And in the ſixth of *Virgil*, when the Sybil led *Æneas* into hell, ſhe ſaith thus.

——— *Procul. O procul eſte profani,*
Tuq; invade viam, vaginaq; eripe ferrum.

Hence, hence, all ye profane! do thou invade the way, and from's confinement take thy blade.

Philoſtratus writeth, that he compelled *Apollonius*, a ſpirit, obvious to him and his companions, to flight, with contumilies and direful imprecations; that the viſion making a noiſe, and with great horror vaniſhed away from them. Very many do much commend a perfume of Calamint, Piony, mint, Palma Chriſti. and Parſley, to be uſed in this caſe. Many do keep present with them red coral, mugwort, hypericon, rue, or vervin, for this purpoſe. Some do uſe for this buſineſs the tinkling of keys, ſounding of conſecrated bells or the terrible rattling of armour.

Pollux I have ſometimes heard from our Elders, that they made them Sigils inſcribed with Pentagones; by virtue whereof, the ſpirits might be expelled and driven away. What ſayeſt thou to theſe?

Caſtor. *Averrois* writeth againſt *Algazelus*, affirmeth ſuch things to be almoſt nothing worth unleſs to them that have confederated with the ſpirits. If therefore *Averrois* ſaith the truth, how then can the devils kingdom ſtand, divided againſt itſelf?

Pollux. But we read that *Solomon*, a ſingular man with God, did make ſuch Sigils.

Caſtor. We do read truly that *Solomon* did make them; but it was at ſuch time when he worſhiped Idols, and not when he was in the ſtate of ſalvation. *Tertullan* offered a more certain antidote than all the former, and exhorteth us, as *Job*, the moſt ſtrong champion of God, to fight againſt all the aſſaults of temptation; he admoniſheth us to be clothed with the ſilken garment of honeſty, and the purple robe of modeſty and ſhame-facedneſs, and the cloak of patience: and he perſuadeth us to meditate upon all thoſe things which the devil doth deviſe and invent, to overthrow our integrity; that his falling may be proved the glory of our conſtancy, and that we be willing conſtantly to war againſt all machinations, which are permitted by God for this end. and the Prophet *Jeremiah* teacheth the ſame, in theſe words: The Lord of hoſts is the approver of the juſt

D. Maximus, in his book *de charitate*, commandeth

mandeth us to bind and kill the devils. He ſaith we do then bind them, when by diligent obſervation of the Commandments of God, we do diminiſh and quaſh thoſe affections that do boil up in us: and we are ſaid to kill them, when we ſo truly mortify our luſt, that we cut him of from all occaſions of accuſing; ſaying with the Prophet, Depart, O homicide, the Lord the ſtrong warrior is with me: thou ſhalt fall, and ſhalt be vanquiſhed from me for ever. *Olympiadorus*, 10 chap. ſaith that all ſenſual appetites are to be ſhut out and excluded, ſo that the devil may not be admitted, neither by the allurements of the eyes, nor by itching ears, nor by the petulency and frowardneſs of an hurtful tongue: for this he accounteth to be the moſt abſolute ſeal againſt the power of the devils. Some do admoniſh us, in our going forth to war againſt the devil, to uſe two ſorts of weapons: the one is pure prayer, which my raiſe up our affections unto heaven; and true and perfect knowledge, which may communicate and fill our underſtandings with wholeſome doctrines, and may ſuggeſt unto us what we are to pray for, that we may pray ardently, according to St. *James*, and not doubtingly. In the Prophecy of *Iſaiah*, and the Epiſtles of St. *Paul*, we may find the ſame things; *Iſai.* 59. *Eph.* 6. and 1 *Theſſ* 5.

which may be as a remedy againſt vain Ghoſts that they may be expelled.

Pollux. For a remedy againſt Ghoſts? doſt thou conceive that a Ghoſt is diverſe and different from a ſpirit?

Caſtor. I know not truly what I may think hereof: for flowing in ſo ſpacious a ſea of many opinions, I am ſo led in doubt, that I cannot eaſily attain to a certain port of judgment: for there are ſome which do ſuppoſe that theſe Ghoſts are devils, by reaſon of the great fear and terror wherewith they ragingly moleſt men by night in their houſes: and ſometimes for their innate nature to do hurt. There are others that do believe theſe ſpirits are deceitful fantaſies, deceiving thoſe that are of evil belief: who by their fallacious viſions and imaginations do deceive and frighten the inhabitants in their houſes and do deny that they are ſpirits indeed, becauſe the ſpirits have a body without hands or feet; wherefore they can hurt no man, nor make any tumult: being ignorant that the Angel (who alſo hath a body without hands and feet) did carry *Habakkuk* with his whole dinner, by the hair of his head, into *Babylon*, and afterwards brought him back again, and ſet him in his own place; neither conſidering that the ſpirit of the Lord, alſo without a body, ſnatch'd up *Philip*, and carried

carried him to *Azotus*: that I may forbear to ſpeak concerning a certain incorporeal ſpirit, which did ſo diſquiet the houſe of my grandfather, that by the ſpace of almoſt thirty years he cauſed it to be uninhabitable, unleſs it were when a lamp was burning therein; neither did that then ſufficiently quiet the ſame; for going out of the houſe, they did ſo moleſt them with ſtones from above in the ſtreets, that they would caſt out of their hands the hearts of Pine-trees, which they uſed for torches. Concerning the Ghoſt that haunted the houſe of *Anthenodorus* the Philoſopher, and the tumultuous ſpirit of *C. Caligula*, there may be more ſpoken: but thou haſt underſtood the relation of them already in the foregoing diſcourſe. From all which, we may eaſily convince the opinions of thoſe, who deny that the ſpirits can walk, or make any motion: but of how much truth we may hold the aſſertions of them, who do ſuppoſe that theſe tumultuous ſpirits are neither devils nor phantaſms, but the ſouls of the dead, now hearken unto.

Pollux. Are there they who are of that opinion.

Caſtor. There are they who are of both opinions. for they do declare that theſe are the ſouls of them who have departed from their bodies laden and clogged in their ſins; which are there-

fore heard to be more or leſs turbulent in houſes, according as they have any ſenſible ardent ſpark of that ſin more or leſs; ſo that except in the mean time they are expelled and driven away from thence, or expiated by alms and interceſſions, they are compelled to a certain bound or liberty, wandering thereabouts in expectation of the laſt judgment.

Pollux. Wherefore?

Caſtor. Becauſe I believe that the ſouls of them which ſleep in Chriſt, do live with Chriſt, and do not wander about the earth; and the ſouls of them who are oppreſſed and burthened with the grievous weight of their Sins, ſince they are the members of Satan, are bound with Satan in the chains of darkneſs, expecting judgment in hell.

Pollux. But *Firmianus*, a Writer of no mean judgment, thinketh the contrary, in his Book which he hath written *de devino premio*.

Caſtor. How is that?

Pollux. Theſe are his words; Let not any man conceive that the ſouls of the dead are judged immediately after death: for they are all detained in one common cuſtody until the time ſhall come, wherein the Almighty Judge ſhall make examination and inquiſition of their deeds. Then they who ſhall be found righteous, ſhall receive the reward of immortality; but they whoſ

whoſe ſins and wickedneſs ſhall then be detected, ſhall not riſe again, but ſhall be incloſed with the wicked in darkneſs, and deſtined to eternal puniſhments.

Caſtor St. *Auguſtine* ſubſcribeth to *Lactantius* in his *Enchiridion*, ſaying, that the time which is interpoſed between the death of mankind and the laſt reſurrection, cotaineth the ſouls in ſecret hidden receptacles, where every ſoul receiveth condign reſt or miſery, for the good or evil which he did in the body while he lived.

Pollux. Neither doth St. *Ambroſe* diſagree from this: in his ſecond book of *Cain* and *Abel*, he ſaith, that the ſoul is looſed from the body, and after the end of this life, is ſuſpended to the ambiguous time of the laſt judgment.

Caſtor. So alſo ſome have declared, that the ſoul of *Trajanus Cæſar* did wander about: but the ſoul of St. *George* was freed from ſuch ſuffrage.

Pollux. Thou haſt even now ſpoke, and that truly, that ſpacious is the ſea of various opinions concerning theſe ſpirits; for ſo indeed it is: but what port thou toucheſt at, I deſire thee it may not ſeem troubleſome to thee to tell me: for I am not as yet ſatisfied of the certainty hereof by our diſcourſe.

Caſtor. That which thou deſireſt, I conceive

to be this: I hold that theſe tumultuous ſpirits are meer Images of Satan; which are not to be feared, neither is their any credit to be given to their anſwers: and are in no wiſe the ſouls of the dead, which either live with Chriſt, if they have done well; or elſe are bound in chains with Satan if they have done evil.

Pollux. It remaineth that we ſift out this, *Caſtor:* for it happeneth now ſometimes, that my Father appeareth to me in my ſleep; perhaps that may ſeem alſo unto thee to be a ſpirit.

Caſtor. It may ſeem ſo: but I will not in any thing contradict thee beyond reaſon: of myſelf I will add nothing; but at leaſtwiſe I will anniliate thy opinion with the aſſertions if St. *Auguſtine*

Pollux. What aſſertions are thoſe?

Caſtor. In his 11 book, which he intitleth *De mortuorum cura.* he offereth them as a means, ſaying, Human infirmity doth ſo believe of himſelf, that when he ſeeth any one that is dead, in his ſleep, he ſuppoſeth that he ſeeth the ſoul of that dead perſon; but when he dreameth of any one that is alive, he then is out of doubt, that neither his ſoul nor his body, but the ſimilitude of the man appeared unto him: as if they could be ignorant, that the ſouls of dead men do not appear unto them in dreams, but only the

the ſimilitudes of the perſons deceaſed. And he proveth both theſe to be done, by two examples which were as *Mediolanus*; whereof the firſt he ſheweth to have been the image of a certain father that was dead, who appeared to his ſon, admoniſhing him that he ſhould not pay again a debt to an unjuſt creditor, which the father had paid him before: for he ſaith the caſe was thus: the father had paid a debt to a certain creditor, which after the death of the father, the creditor endeavoured by force to recover the ſame again of his ſon, who was ignorant of the payment thereof: to whom the image of his father appeared when he was ſleeping, and ſhewed him where the writing was hid. Whereupon, the ſon awaking from his ſleep, ſought for the paper in the place he was directed, and found it, and thereby overthrew the malice of his deceitful creditor. The ſecond example is, whereby the ſame St. *Auguſtine* ſheweth that the living do appear to the living, in their ſleep: for he ſaith, that *Eurologius* the Rhetorician, profeſſing the Rhetoric of *Cicero* at *Carthage*, he found a difficult and obſcure place that was not declared unto him; ſo that waking and ſleeping he vexed himſelf by reaſon of his ignorance; but in a certain night, the image of *Aurelius Auguſtine* appeared to him, and taught him in what manner

the dark and difficult place was to be under-ſtood.

Pollux. Auguſtine doth therefore conclude without doubt, that they are not ſouls.

Caſtor. He doth ſo conclude: and the greater to ſtrengthen ſuch his judgment, he addeth, that if the ſouls of the dead have any intereſt or council in the affairs of the living, he undoubtedly knew, that his own pious mother did not deſert him not for one night, but when ſhe was living, followed him both by ſea and land: neither did he at any time ſuſtain any anguiſh of heart but comforted his ſorrows. And that this may not ſeem too hard a ſpeech. the preſident of Chriſt teacheth, that they do not err who affirm that the good Angels, by the appointment of God. and divine diſpenſation, do ſometimes come to, and viſit men, both living and ſleeping and ſometimes to the place where ſouls endure puniſhment: notwithſtanding, it is not unto all but only unto thoſe who have ſo lived, that God ſhall judge them worthy of his mercy: or unto thoſe upon whom, without any reſpect unto their deſerts, God will be pleaſed to glorify his unſpeakable mercy; that by the prayers of the living they may obtain pardon of their ſins, and deliverance from the priſon of torments.

Pollux. I have ſometimes read, that the ſame

St

St *Auguſtine* did write, that it is better for a man to doubt of ſecret things, than to contend about things uncertain.

Caſtor. That is certainly true; neither doth he declare himſelf to be an offence to thoſe who do leave all theſe things to the unſearchable judgments of God, and labour not to find out the ſecrets thereof.

Pollux Becauſe I have eaſily underſtood thy anſwer hitherto, I will not deſiſt till thou haſt fully reſolved me concerning this ſubject. I deſire therefore to know whether all miracles which the devils perform, are done really, or imaginary phantaſies.

Caſtor. That they perform many things realy, and many things only ſeemingly, we have already manifeſted out of the writings of St. *Auguſtine* For that great prelate of the Chriſtian Church, writeth, in the 11 chapter of his book *de Trinitate*, that it is a very eaſy thing for the wicked Spirits, through the airy ſubſtance of their bodies, to perform many things which ſeem wonderful (to the ſouls that are oppreſſed with earthly bodies) to be done. He alſo ſaith, that earthly bodies may be ſo qualified with art and exerciſe, that in public Theatres they may perform ſuch wonderful things, that thoſe who never have ſeen them will not believe them, but

that they are done by the aſſiſtance of the devil and his miniſters, to make their bodies of ſuch an airy element, that the fleſh wonders at. Or elſe which is much, he ſaith alſo, that they do contrive with occult inſpirations, forms, and fantaſies of images, to delude human ſenſe: wherewith, waking or ſleeping, they may be deceived. Thus far *Auguſtine*, But, if thou wilt, I will produce alſo another witneſs without exception, *Pollux*.

Pollux. I would have thee tell me who that is.

Caſtor. *Abbas Tritemius*, in his third queſtion to St. *Maximus Emilianus*, which is ſpoken of before, ſaith thus: The devils, amongſt unfaithful people, do ſeem to raiſe up the dead to life, and to ſhew miracles to curious men, that that they might as it were ſwallow them up with error inſtead of miracles; and are altogether pertinacious and obſtinate: but they cannot truly and really raiſe up the dead, but do variouſly deceive the ſenſes of men, ſhewing them feigned reſemblances of the dead. For it is certinly manifeſt, that the devils can do all things but only in a falſe ſimilitude of holy miracles in truth.

Pollux. Some ſay that the devils are obedient to

to wicked men, becauſe of the ſimilitude of their malice. How ſeemeth that to thee?

Caſtor. It ſeemeth to me, that they are obedient to evil men, but not to all men.

Pollux But to whom?

Caſtor. To thoſe certainly with whom they have contracted and made compacts and covenants; as theſe women which they call *Pythoniſts* are accounted, who have vowed themſelves by promiſe unto him.

Pollux. But although they are compelled to be ſo ſerviceable unto them, yet is this ſervice true or feigned?

Caſtor. It is feigned, certainly: for they are ſubſervient unto men of their own accord, and genuine work, that they may deceive them, and allure them to themſelves. Although we do not deny that their ſervice is ſometimes true, but only towards thoſe men, whoſe faith in the Lord Jeſus Chriſt, by the merit of his holineſs. hath cauſed them to be acceptable, and friends unto him. And that *Lactantius* alſo teſtifies, in theſe words, in his ſecond book *De origine Erroris*, and 16 chap. That the devils do fear the juſt. that is, thoſe that worſhip God, in whoſe name they are conjured to depart out of bodies, and with whoſe words they are beaten with ſcourges, and they do not only confeſs that they

are

are devils, but do declare their names: neither can they lye unto the juſt. And the ſame *Lactantius* in his fourth book *De vera Sapientia*, chapter 27. ſaith, It is neceſſary that they who are of the true Chriſtian Religion, ſhould know the courſe and order of the devils, and underſtand their ſubtilty, and reſtrain their force and conquer and ſubdue them with Spiritual weapons, and force them to obey him.

Pollux. I am now by thee ſufficiently informed of all things which I have hitherto deſired to know; wherefore I ſhall not any further trouble thee with my queſtions, or rather riddles, but leave thee to thy own occaſions.

Caſtor. Neither have I counted myſelf idle in anſwering thee; but let the uſe thereof yield us each to other an equal recompence. Farewell therefore.

Pollux. And thee alſo.

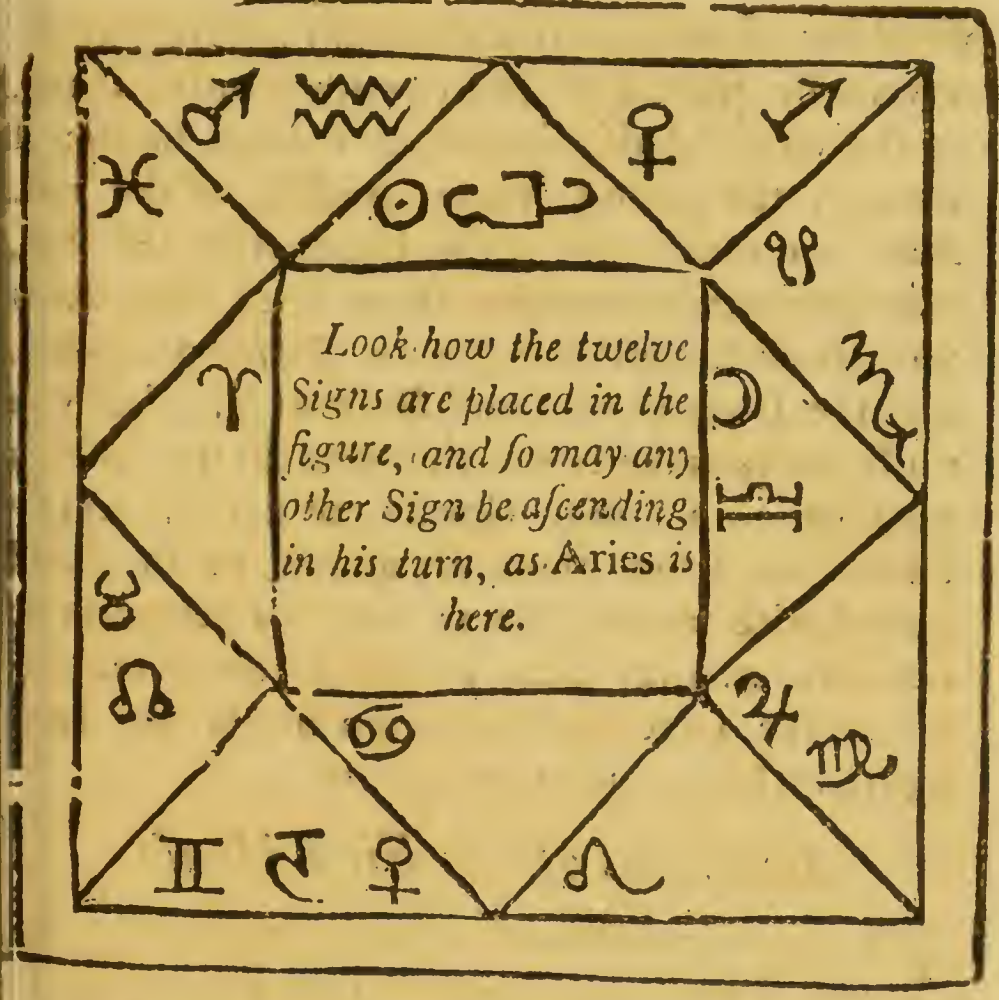
Gerard

GERARD CREMONENSIS: OF *ASTRONOMICAL* GEOMANCY.

BEcauſe Aſtronomy is ſo tranſcendent and ſubtil an art in itſelf, that therein a man ought to have reſpect unto ſo many things before he can attain to true judgment thereby, becauſe the eye of the underſtanding will not pierce unto the half thereof, and few Doctors of our latter time have been found ſo experienced therein, that they know ſufficiently how to judge thereby; therefore I have compoſed this work, which I will have to be named *Aſtronomical Geomancy*; wherein, I will ſufficiently teach how to judge with leſs labour and ſtudy. For in this preſent ſcience it is not requiſite to behold neither the Aſcendant, nor the hour in a Table, as it is in Aſtrology.

It is expedient therefore to make four unequal lines, by the points caſually ſet down; and to join

join together thoſe points; and out of the points which are not joined together, which do remain in the heads of the lines, (as it is done in Geomancy) extract one figure; and the ſign of the *Zodiac* that anſwereth to the figure, put for the Aſcendant, for the words ſake. If *Acquiſitio* ariſe from the heads of thoſe four lines, let *Aries* be placed in the Aſcendant; if *Lætitia*, or the leſſer Fortune put *Taurus* in the Aſcendant; if *Puer* or *Rubeus*, place Gemini; if *Albus*, *Cancer*; if *Via*, *Leo*; if *Conjunctio* or the *Dragons head*, *Virgo*; if *Puella*, *Libra*; if *Amiſſio* or *Triſtitia*, *Scorpio*; if the *Dragons tail*, *Sagittary*; if *Populus*, *Capricorn*; if *Fortuna major*, *Aquary*; if *Carcer*, then put *Piſces* for the Aſcendant. Afterwards in the ſecond houſe, let that ſign be placed which immediately ſucceeds the other. In the third houſe, the third ſign, and ſo place the reſt in order until you come unto the end of the ſigns; and make one ſquare figure divided into twelve equal parts, and therein place the ſigns in order, as it is in Aſtrology, and as you may find them in this figure; neither are we here to regard the witneſſes, or judge, or any other thing which belongs to Geomancy; but only the ſixteen figures, that by them we may have twelve ſigns, to which they agree; and obſerve the manner of the figure as it is here placed.



Afterwards it is requiſite to make four lines by courſe for every Planet, by points caſually pricked down; and likewiſe for the *Dragons head*, as you have done for the Aſcendant, and divide thoſe points by twelve, and that which remaineth above twelve, or the twelfth itſelf, if a greater number doth not remain, retain, and the Planet for which the projection was made, place in that houſe of which the ſuperabounding number

ſhall

ſhall be; that is, if there remain twelve, let the Planet be placed in the twelfth houſe; if ten, in the tenth houſe; if one, in the firſt houſe; if two, in the ſecond houſe; and ſo of the reſt. And you ought always to begin from the *Sun*, and afterwards from the *Moon*, then from *Venus* and *Mercury*, and from *Saturn*, *Jupiter* and *Mars*, and the *Dragons head* and *Dragons tail;* but you muſt always take heed, that you do not make a queſtion in a rainy, cloudy, or a very windy ſeaſon, or when thou art angry, or thy mind buſied with many affairs; nor for tempters or deriders, neither that you may renew and reiterate the ſame queſtion again under the ſame figure or form; for that is error.

Queſtions of the Firſt Houſe.

IF you are deſirous to know concerning the life of any man whether it be long or ſhort, behold the Lord of the Aſcendant, who if he be in ſtrong Angles, it ſignifies long life; in ſuccedents, a middle age; and in cadent houſes, a ſhort life; and if he be in ſtrong Angles, he ſignifies greater years; if in ſuccedents, meaner years; if in cadents, leſſer years. The leſſer years of *Saturn* are thirty, the meaner are forty four years, and the greater fifty eight. The leſſer years of *Jupiter* are twelve, the meaner years forty,

forty, and the greater accordingly are forty ſeven. The leſſer years of *Mars* are fifteen, his mean years forty, and the greater years forty ſeven. The leſſer years of the *Sun* are nineteen, his mean years forty five, and his greater years eighty two. The leſſer years of *Venus* are eight, her mean years forty five, and her greater years eighty two. *Mercury's* leſſer years are twenty, his mean years forty nine, and his greater years eighty. The leſſer years of the *Moon* are fifteen, her mean years thirty-nine, and her greater years a hundred and ſeven. And alſo look if *Mars* or *Saturn* ſhall be in the firſt houſe, and the Lord of the eighth with them, and if the *Sun* ſhall be in the eighth, the querent ſhall not live: likewiſe if the Lord of the aſcendant ſhall happen to be void of courſe, and *Mars* be in the eighth, the querent ſhall not live; but if the *Sun* and the *Moon* ſhall be in conjunction in the ſeventh houſe, and *Venus* in the ſecond, he ſhall live well.

The accidents of the nativity are likewiſe to be conſidered. If you find *Saturn* or *Mercury* in the firſt, he is fooliſh and talkative; if it be *Mars* and *Mercury*, he will not be ſervile, but a wrangler and ſcoffer; if the *Sun* and *Mercury*, he will be a ſpeaker of truth; and if the *Sun* be in *Aries*, he will apply himſelf to learn whatſoever he ſhall hear; if *Venus* be in the ſeventh, he will be luxu-

rious

rious; and if *Saturn*, *Mercury*, and *Venus* be in their fall, he will be a Sodomite; if the *Sun* and *Venus* be in the tenth, and the *Moon* in the firſt, he will be very liberal; if *Venus*, *Mercury*, and the *Dragons head* be in the firſt, he will be covetous; if the *Moon* and *Mars* be in the firſt, he will be ſubject to great bondage; and if *Mars* be Lord of the nativity, he will be rich and an evil ſpeaker, and litigious; and if the *Sun* be in the firſt, he will be envious, having a fair body, not very lean, nor very fat; and if *Venus* be in the firſt, he will be white and fair; if *Mercury* be in the firſt, he will not be ſtaple, but always in motion; but if the *Moon* be found there, it denotes him to have a graceful face, breaſt, and arms; if *Saturn* be there, the man will be black and filthy; if *Jupiter*, he will have a round face, a fair forehead, a ruddy complexion mixt with a little white. If you would know his office or art; if the *Moon* be in the ſeventh with *Saturn*, or in the fourth; or in the tenth; or in the firſt, it is not good for him to build any houſe in a city, nor to build a ſhip, neither is it good for him to be a tiller of land, or to dreſs vines, or plant trees; but to be employed about ſome office belonging to the water, or concerning marriages, or to be a Poſt or Meſſenger; neither let him apply himſelf much to his Maſter,

becauſe

ecauſe he ſhall gain no repute from him; if the *Moon* be in the fifth or third, it will be good to im; in the ſecond, eighth, ſixth, and twelfth, neither good nor evil.

Jupiter ſignifies Biſhops, Prelates, Nobles, otentates, Judges, Wiſe men, Merchants, and Uſerers.

Mars ſignifies Warriors, Incendiaries, Homi-ides, Phyſicians, Barbers, Hangmen, Goldſmiths ooks, furnaces and all fireworks. And if *Mars* e in the ſtrong ſigns, he will be poor and die n captivity, unleſs he put himſelf in arms with ome ſoldier or vaſſal.

The *Sun* ſignifies Emperors, Kings, Princes, Nobles, Lords, and Judges.

Venus ſignifies Queens and Ladies, Marriages, Communications, Friendſhip, Apothecaries, Taylors, and ſuch as make ornaments for Plays, ellers of Cloth, Jeſters, Vintners, Players at lice, Whores and Robbers.

Mercury ſignifies Clerks, Philoſophers, Aſtro-ogers, Geometritians, Arithmeticians, Latin writers, and Painters, and all ſubtil Artiſts, as well men as women, and their Arts.

Concerning the intentions of the querent, ook unto the ſign aſcending, and his Lord; nd where you find the Lord of the aſcendant, e comes to inquire about ſomething pertaining

to

to that houſe; and if the *Sun* be Lord of the aſcendant, his queſtion is concerning fear which he is in of ſome man; if *Venus*, he enquireth of arts, that he may know ſome proper arts, or he enquireth concerning things belonging to women. If *Mercury* be Lord of the aſcendant, he ſeeketh after ſomething that is loſt, or enquireth concerning ſome infirmity. If the *Moon*, he ſeeketh alſo for ſomething loſt, or enquireth about ſickneſs, or ſome diſeaſe in his eyes. If *Saturn* be Lord of the aſcendant, he enquireth about ſome ſickneſs, or concerning a Prince; and keepeth ſilence, but hath ſome grief or anguiſh in his heart. If *Jupiter* be Lord of the aſcendant, his queſtion is concerning ſome infirmity, or reſtitution, or for ſome office which he deſireth to have. If *Mars*, he enquireth for ſome fear, or of an enemy, death, ſickneſs, riches or ſubſtance.

Queſtions of the Second Houſe.

IF you would be informed concerning the ſubſtance of any man, whether he ſhall be rich or not, behold the Lord of the ſecond which if he ſhall be with a good Planet, and a good Planet likewiſe in the ſecond, he ſhall be rich; but if the Lord of the ſecond be joined with evil Planets, and an evil Planet ſhall be in the ſecond, he ſhall be poor.

If you would know whether you ſhall have
igain a thing lent, or not, look if there be an
:vil Planet in the ſecond, and diſagreeing with
nis Lord; then he that detaineth the thing lent,
will not willingly render back the ſame: But if
here be a good Planet in the ſecond, and agree-
ng with his Lord, it ſhall be eaſily recovered;
nd if the Lord of the ſecond be exalted and be
evil, or if an evil Planet be with him in the ſe-
ond, or if the Lord of the ſecond be exalted, he
vhich keepeth the thing depoſited, will not wil-
ingly reſtore the ſame, but he ſhall do it whe-
her he will or not. And if an evil Planet be
n the ſecond, it's to be recovered: but if *Mer-*
ury be in the ſecond ſo that he be his Lord,
nd bringeth contrarity, then it ſhall be reco-
vered; and if a good Planet be in the ſecond
nouſe, he ſignifies recovery, although he be the
Lord thereof.

Mark therefore the concord and diſcord of the
Planets: the *Moon* and *Jupiter* are friends, the
Moon and *Mars* enemies; *Mercury* and the *Sun*
re friends, *Mercury* and *Venus* enemies; *Venus*
nd *Jupiter* are friends, *Jupiter* and the *Moon*
re enemies.

The Planets are ſaid to be friends, when they
gree in one nature and quality, as *Mars* and the
Sun, becauſe both their natures is hot and dry;

Venus

Venus and the *Moon* do agree in cold and moiſture; or when Planets do agree in ſubſtance and nature, as *Jupiter* and *Venus* are friends: or when the houſe of one is the exaltation of another, or on the contrary.

Queſtions of the Third Houſe.

IF you deſire to know, how many brethren a man hath, ſee the Lord of the third, and it is to be held, that to ſo many Planets as he is joined, ſo many brethren the querent hath; and the maſculine Planets ſignify brethren, and the female Planets ſiſters; and note, that *Saturn* and *Mars*, the *Sun*, *Jupiter*, and the *Dragons Head*, are maſculine; but the *Moon*, *Venus*, and the *Dragons tail* are feminine: but *Mercury* is promiſcuous, ſometimes maſculine and ſometimes feminine; he is maſculine when joined to maſculine Planets, or when he is in a maſculine quarter of the *Zodiac*; and he is feminine, when he is joined to feminine Planets, or when he is in a feminine quarter of the *Zodiac*.

Queſtions of the Fourth Houſe.

IF thou wouldſt know whether it be good for thee to ſtay in any land, city, village, territory, or houſe, or not, behold the Lord of the aſcendant of the fourth, and of the ſeventh; and

if the Lord of the fourth be in the ſeventh, and be good, and the Lords of the firſt and tenth houſe be good, and with good Planets, then it is good for thee to continue in that place wherein thou art. And if the Lord of the ſeventh be with a good Planet, and the Lord of the fourth with an evil Planet, then it is not good for thee to abide there, becauſe if thou doſt continue there, thou ſhalt ſuffer many loſſes, and have evil reports raiſed on thee in that Country.

But if thou wouldſt know when any one that is abſent will return, behold the Lord of the Aſcendant; and if you find him in any one of the four Angles, he will return in that year; and if he be not in an Angle, then ſee how far he is diſtant from the firſt Angle; for ſo long he will ſtay, and ſo many years as there be houſes.

If you would be informed of the dearth or plenty of things, behold the ſtrong houſes, the Succedents and the Cadents; for the ſtrong houſes ſignify dearth and ſcarcity, the Succedents a moderate ſeaſon, neither too dear, nor too cheap, the Cadents ſignify plenty and profitableneſs of things. Conſider alſo the Planets, and their places, which if they be in ſtrong houſes, the things which are ſignified by thoſe Planets will be rare: and note, that *Saturn* doth ſignify fields, vines, and inſtruments to work in

fields; and leather, and of fruits, corn. acorns, oak apples, and pomgranates. *Jupiter* hath oil, honey, ſilk-worms, cloth, wine, and graſs, and things that are odoriferous. *Mars* ſignifies wine, and fleſh, and eſpecially hogs, wars, and armour, and ſuch things as belong thereunto, and red garments. The *Sun* hath ſignification of wheat, and wine, purple colours, and cloth, and all things that are aſſimulated unto gold, horſes and birds, ſuch as hawks and falcons. *Venus* doth ſignify fatneſs and grapes, figs and dates, fiſh and paſtimes. *Mercury* hath barley, millet, grain, money and quickſilver. The *Moon* ſignifies oats, milk, cheeſe, fire and ſalt, cows, rams, hens, and ſilver, and accordingly plenty and ſcarcity of them.

Queſtions of the Fifth Houſe.

IF you would know whether a woman be with child, or whether ſhe will have any children, or not, look if the Lord of the Aſcendant be in the ſeventh, or the Lord of the fifth in the firſt, or the Lord of the firſt in the fifth, or if the Lord of the fifth be in the ſeventh, or if the Lord of the ſeventh be in the fifth, or the *Moon* with them; or if good Planets be in the firſt, or the fifth, or with the Lord of the fifth, or *R* in Angles, ſhe is with child, or may have

have children; but if you find none of them, but evil Planets in the ſame places, ſhe neither is with child, neither will ſhe have any children: and if there be both good and evil Planets in the ſaid places, then happily ſhe may have children, but they will not live; but if *Cancer*, *Scorpio* or *Piſces* ſhall be in the firſt or fifth houſe, ſhe may have children; but if *Leo* or *Virgo* be there, ſhe is not with child, neither ſhall ſhe ever have any children; or if the Lord of the fifth ſhall be in them houſes.

And if you would know, within how many years ſhe ſhall have children, look where you find the Lord of the fifth; for in that year ſhe ſhall have iſſue; if he be in the firſt, in the firſt year; if in the ſecond, in the ſecond year; and ſo you may number unto the twelfth houſe. And if mean ſigns be in the Aſcendant, ſhe that is with child hath twins in her womb, which will live, if a good Planet be in the firſt; and if an evil Planet, they will die; and if there be one good and another evil, one ſhall live, and another die; and if a mean ſign ſhall be aſcending, and *Mars* in that ſign, the mother ſhall die, and not the child; if *Saturn*, both the mother and child ſhall die; and if the *Dragons Tail* be there, it's poſſible they will both die; but the infant ſhall not eſcape; and if the *Dragons Tail* be in

the firſt, and the tenth houſe fallen: the mother ſhall die; likewiſe *Mars* and the *Moon*, or *Mars* and *Saturn* be in the firſt, ſeventh, or tenth, the mother ſhall die.

Whether the party with child ſhall miſcarry, or not. Conſider if a moveable ſign be aſcending, becauſe if it be ſo, ſhe will miſcarry.

If you would know whether a woman ſhall bring forth a man-child, or a woman-child; behold the Aſcendant and his Lord, which if he be maſculine, and in a maſculine ſign, or in a maſculine quarter of the figure, it is a male-child; but if the Lord of the Aſcendant be feminine, and in a feminine ſign, or in a feminine quarter of the Circle, it will be a woman-child; and ſo you ſhall conſider alſo of the *Moon*. Conſider alſo if more of the Planets be in maſculine ſigns, then it will be a male-child and if many Planets be in feminine ſigns, then it is a female-child.

And if you would know whether the child be legitimate or adulterate; ſee if *Saturn*, *Mars* or the *Dragons tail* be in the fifth, or with the Lord of the fifth; becauſe if it be ſo, it is adulterate; but if a good Planet ſhall be there, it is legitimate: and if the Lord of the firſt, be in the fifth, or with his Lord, it is legitimate; and ſo likewiſe if the Lord of the fifth be found in the firſt, or with the Lord of the firſt. If

If you deſire to know whether rumours be true or falſe, ſee if you find *Saturn*, *Mars*, or the *Dragons tail*, in the Aſcendant; becauſe if they be ſo, then the rumours are falſe; but if you find the *Sun*, *Jupiter*, or the *Dragons head* there, then they are true; and if there be maſculine Planets in maſculine ſigns, and feminine Planets in feminine ſigns, then they are true; and if both good and evil Planets be there, then they are partly true and partly falſe: and if there be a good ſign with the Planet, it teſtifies the truth; and if the Planet fall with an evil ſign, then it is falſe: likewiſe if *Mercury* be in the firſt, the news is falſe: but if the *Moon* be in the firſt in a feminine ſign, or joined with the the Lord of the aſcendant in a feminine ſign, then the rumours are true; alſo if good Planets be in the firſt, fifth, or ninth, and feminine ſigns, they are true; but if otherwiſe, they are not.

If you would know whether any one that is abſent will return, and when; ſee the Lord of the aſcendant and the firſt, which if you find them together, for certain he will come, and is now beginning his Journey. Likewiſe if the Lord of the fifth be in the firſt, or with the Lord of the firſt, and if he be in his fall, the meſſenger is ſick in his way; but if the Lord of the fifth be exalted, then he cometh joyfully. And if he be

in a cadent ſign, he ſhall be grievouſly afflicted with ſickneſs, or ſhall die.

If you would know if he bringeth that with him for which he went, or not, behold the Lord of the ſeventh; which if he be good, he bringeth that which he ſought for; and if he in his fall, or an evil Planet be there, he bringeth nothing with him.

Queſtions of the Sixth Houſe.

WHether the ſick ſhall recover his health, or die. If the queſtion be concerning his ſickneſs, ſee if *Saturn* or *Mars*, or the *Dragons tail* be in the firſt, and whether his Lord be joined with an evil Planet, then he ſhall die ſoon. And if the Lord of the firſt be good, and evil Planets be in the firſt with his Lord, or likewiſe in the firſt or the eighth, for certain he will die: but if the Lord of the firſt be in the eighth, or with the Lord of the eighth; or the Lord of the eighth in the firſt, or with the Lord of the firſt, there is doubt of his death. And if evil Planets do poſſeſs the Angles, evil and deſtruction is threatened to the ſick. But if good Planets ſhall be in the firſt, ſixth and eighth, and likewiſe in the Angles, and the Lord of the firſt be from the eighth and his Lord, then the ſick perſon ſhall live and recover his health.

If

If you deſire to know whether he will be cured by medicines, give the firſt houſe to the Phyſician, the tenth to the ſick, the ſeventh to his diſeaſes, and the fourth to the medicines. If evil Planets be in the firſt, the Phyſician ſhall profit him nothing; but they teſtify that this will be worſe for the diſeaſed: but the fortunes do ſignify that he ſhall be profitable to him. And if evil Planets do occupy the tenth houſe the ſick perſon is the cauſe, for they teſtify, that he himſelf is the cauſe of his own diſeaſe: but the Fortunes being there, ſignify the contrary. But if evil Planets be in the tenth houſe, they change the condition of the ſick out of one diſeaſe into another; but the Fortunes being there, do deliver him without the help of Phyſicians or medicines. Alſo evil Planets being in the fourth, do teſtify, that the medicines do augment his grief; and the Fortunes being there, do mitigate and heal him.

If thou wouldſt know if thou ſhalt go unto the perſon and heal him; conſider the place then: for if he ſhall be with *Saturn*, *Mars* or the *Dragons tail*, or *R* with the *Sun*, go not unto him; but if *Jupiter*, *Venus* or the *Dragons head* be in the firſt, or in the ſeventh, go, for it will be good: and if there be the *Moon* with a good Planet, go, and give him Phyſic; but if ſhe ſhall

be with an evil Planet and eſpecially in the ſeventh houſe, then thou ſhalt not go; becauſe thou ſhalt profit him nothing: and if there be good Planets there, go and look diligently to to him, where and in what member he ſuffers; becauſe *Aries* hath the head, *Taurus* the neck, *Cancer* the breaſt and lungs, *Leo* the heart and ſtomach, *Virgo* the belly and inteſtines, *Libra* the reins and loins, *Scorpio* the ſecret members, *Sagittary* the thighs, *Capricorn* the knees, *Aquary* the legs, and *Piſces* the feet.

Queſtions of the Seventh Houſe.

FOR theft look unto the Lord of the ſeventh: which if he be in the firſt, then the theft ſhall be reſtored again; but if the Lord of the firſt be in the ſeventh, it ſhall be a long time ſought after, and at length ſhall be found: but if the *Moon* be in the firſt, or with his Lord, it ſhall be found; if the *Moon* be in the fifth, or with the Lord of the firſt, or *R* in the firſt, it may be found; but if the *Sun* and the *Moon* be in the fifth, and if the Lord of the eighth be with the Lord of the firſt be in the firſt, it ſhall be found; but if the Lord of the ſecond be in the eighth, it ſhall not be found. And if *Saturn*, or *Mars*, or the *Dragons tail* be in the ſecond, it ſhall not be found, nor be altogether loſt. And

if

if the Lord of the ſecond be in the firſt, the thing that is loſt ſhall be found; but it ſhall not be known from whence it came. If the Lord of the firſt be in the ſecond, it may be found after much labour. And if the Lord of the ſecond be in his fall, it will never be found; but if he be exalted, it ſhall be found very well: but the ſeventh houſe ſheweth the thief.

But if you would know what it is that is ſtolen, behold the lord of the ſecond; which if he be *Saturn*, it is lead, iron, a kettle, a trivet, a garment, or ſome black thing, or leather. If he be *Jupiter*, then it is ſome white thing, as tin, ſilver, or mixt with white and yellow veins. The *Sun* ſignifies gold and precious pearls. *Mars* ſignifies things belonging to the fire. *Venus* ſignifies things belonging to women, as gloves, rings, and fair ornaments. The *Moon*, beaſts, ſuch as horſes, mules, *&c.* perfumes and wars. *Mercury* ſignifies money, books, writings, pictures, or garments of divers colours.

If you would know how many thieves there were, ſee the Lord of the ſixth; which if he be in the ſecond, or with the Lord of the ſecond, there were many thieves; and if they be in the third, the brethren or kinſmen of the Querent have committed the theft.

If you would know whether the thief do yet

remain in the Town: if they be in ſuccedent houſes, he is not gone far of; but if they be in cadent houſes, he is far remote.

If you deſire to know towards what country the thief is fled, ſee in what ſign the Lord of the ſeventh is; for if he be in *Aries*, he is in the middle of the Eaſt part. If in *Taurus*, in the South towards the Eaſt. If in *Gemini*, in the Weſt towards the South. If in *Cancer*, full North. If in *Leo*, in the Eaſt towards the North. If in *Virgo*, in the South towards the Weſt. If in *Libra*, full Weſt. If in *Scorpio*, in the North near the Weſt. If in *Sagittary*, in the Eaſt nigh the North. If in *Capricorn*, full South. If in *Aquary*, in the Weſt towards the North. And if in *Piſces*, in the North towards the Weſt.

If you would know whether the thief hath carried all the things ſtolen away with him, ſee the Lord of the ſeventh and the eighth; and if the Lord of the ſeventh be in an Angle, he had a deſire to carry away the ſame with him, but could not. If the Lord of the eighth be in a mean houſe, or in a cadent houſe, and the Lord of the ſecond in a ſtrong houſe, he hath carried the theft wholly with him. And if the Lord of the ſeventh and the eighth be both in cadent houſes, he neither carried it away, nor hath it. See by the ſeventh who is his companion, and what is his gain.

If

If you would know the decent or nobility of a man or woman, look unto the Lord of the ſeventh; which if you find him in Angles, and the Lord of the firſt in ſuccedents or cadents, the woman is more noble than the man. But if the Lord of the aſcendant be in an Angle, and the Lord of the ſeventh in a ſuccedent or cadent houſe, the man is more noble than the woman. And after the ſame manner thou mayeſt judge of two companions, or of any other perſons whatſoever. And if the Lord of the ſeventh be in the ninth houſe, he will take a wife out of a foreign country.

If you deſire to know whether an intended marriage ſhall take effect, or not, look to the aſcendant and his Lord, and the *Moon*, for the Querent; and the ſeventh houſe, and his Lord, for the woman. And if the Lord of the aſcendant or the *Moon* be joined to the Lord of the ſeventh, or be in the ſeventh, the marriage will be effected: or if the Lord of the ſeventh be in the firſt, or with the Lord of the firſt, it will eaſily be brought to paſs; and the woman be more deſirous thereof than the man.

If you would know whether thy wife or friend hath any other lover or not, look if *Mars* be in the ſeventh, ſo that he be not in his own houſe, for then ſhe hath not any other lover. And if

Saturn be there, ſhe loveth another; but he lieth not with her. And if the *Dragons tail* be in the ſeventh, he lieth with her. And if *Jupiter* be there, ſhe hardly containeth herſelf chaſte. If *Venus*, ſhe is merry, and much given to play and laughter, by reaſon whereof ſhe may be accounted a whore and is not ſo. If *Mercury* be in the ſeventh, ſhe had a lover, but now has none. But if the *Moon* be in the ſeventh, ſhe hath had no lover as yet, but will have one, and will be common. But if the *Sun* or the *Dragons head* be there, ſhe is chaſte. And after the ſame manner may you judge in the * ninth * concerning friends or lovers.

If you would know which of them ſhall live longeſt, ſee the Lord of the firſt and of the ſeventh, which of them ſhall be in the ſtronger and better place, or joined to the ſtrongeſt Planets; and that perſon who is moſt free and remote from the Lord of the eighth and his participation, to whom the Lord of his houſe anſwereth, ſhall live longeſt.

If you deſire to make a ſociety or alliance, and would know whether it ſhall be brought to paſs or not, or what ſhall happen thereupon, ſee if there be good Planets in the ſeventh and the firſt: and if ſo, the fellowſhip will be made, and good will come thereof; and you may judge

judge it to continue ſo many years, months, or days, as the Lord of the ſeventh hath ſignification of.

If you would know when ſuch ſociety ſhall be, look what Planet is in the ſeventh: for if he be good, it ſhall come to paſs that ſame year: or wedlock, *R* if the Queſtion be thereof.

If you would know whether they will well agree, ſee the firſt and his Lord, which is the ſignifier of the Querent; and the ſeventh houſe and his Lord, which is the houſe of companions, wives, and concubines; which if they be concordant amongſt themſelves, there will be peace and union between them, and they ſhall profit; but if the Planets be in diſcord, there will be ſtrife between them, and the ſociety will not profit.

If you would know which of them ſhall gain moſt, ſee the firſt and his Lord, and the ſeventh and his Lord, and which of them ſtandeth beſt; or if they be evil, which of them falleth: and he that falleth ſhall loſe, and he that is exalted ſhall gain. Or otherwiſe, and which is better, ſee the ſecond and his Lord, and the eighth and his Lord; and in which houſe is the better Planet, or his Lord that ſhall be found in the better place, or joined with the better Planets ſhall be the greater gain. The ſecond houſe and his Lord

Lord ſignifies the gain of the Querent: and the eighth houſe and his Lord ſignifies the gain of his fellow, or his part: and if they be both good they ſhall both gain; and if both evil, they ſhall both loſe; and if one be good and the other evil, he whoſe ſignificator is good, ſhall gain; and he whoſe is evil ſhall loſe.

And if you would know if two fellows ſhall love one another, look if the Lords of the firſt and the ſeventh be friends, and agreeing, then they will love one another; but if they be enemies and diſagree, then they will not.

If you deſire to know who ſhall overcome in any cauſe, matter or controverſy, behold the Lords of the firſt and the ſeventh, which if they be in Angles, neither of them ſhall overcome; and ſee which of them is joined with an evil Planet, becauſe he ſhall overcome; and if the Planet be evil from them both, the victor ſhall kill the conquered; if one of them be ſtrong, and the other weak, and the Planet which is in the ſtrong houſe do not fall, nor hath not an evil Planet with him; and if he which is weak be not in his own houſe, nor in his exaltation, nor with a good Planet, he whoſe Planet is in the ſtrong houſe ſhall overcome; likewiſe he whoſe ſignificator is in a mean houſe, ſhall have great fear and doubt in his heart, becauſe ſometimes he ſhall

ſhall hope to conquer, and otherwhiles fear to be overcome. And note, that in a queſtion concerning war and kingdom it is ſaid there is more power and efficacy, or fortitude in the exaltation of a Planet, than in his houſe; but in all other queſtions the contrary.

If you would be informed concerning any one being, that is gone to any fight, whether he ſhall return ſafe, ſee the Lord of the aſcendant; if he be good, that is, with good Planets, and a good Planet in the firſt, he will return ſafe, but if the *Sun* be with the Lord of the firſt, in any part of the queſtion, let him not go, becauſe the *Sun* burneth him. And if the Lord of the ſeventh be with a good Planet, and the Lord of the firſt with a good Planet likewiſe, he ſhall have ſome impediment in the way; but he will not die. And if an evil Planet be with the Lord of the firſt, and a good Planet in the firſt, if he goeth he ſhall ſuffer great damage, but not death; nevertheleſs he may be grievouſly wounded. And if *Saturn* be in the firſt, or with the Lord of the firſt, let him not go; becauſe ſome impediment will happen unto him by ſome man that he will meet. And if there be an evil Planet with the Lord of the firſt, or *Saturn* be in the firſt, or with the Lord of the firſt, he will be wounded with wood or with a ſtone. If *Mars* and the *Dragons tail* be

in

in the firſt, or with the Lord of the firſt; or if there be evil Planets in the firſt, or with the Lord of the firſt, he will ſuffer wounds or death. See likewiſe if there be an evil Planet in the eighth, becauſe then death is to be feared. And if the *Sun* be with the Lord of the ſeventh, or in the eighth, it ſignifies that it is ill to go. The like judgment is of the ſeventh and the tenth

And if a queſtion be propoſed concerning the event of war, ſee the ſeventh and the firſt. and their Lords; for the firſt houſe and his Lord ſignifies the querent; and the ſeventh and his Lord the adverſary. So that if there be good Planets in the firſt, and evil in the ſeventh; and if the Lord of the firſt and ſeventh be evil, the querent ſhall overcome: but if there be an evil Planet with the Lord of the firſt, and an evil Planet in the firſt, and the Lord of the ſeventh good, or *R* in the ſeventh. the querent ſhall be overcome, or taken, or ſlain. And if the Lords of them both be in the firſt, and there be good Planets from the part of the firſt houſe, unto the end of the houſe, which is the middle of the queſtion; and if evil Planets do poſſeſs the other half of the queſtion, that is to ſay, from the ſeventh unto the end of the twelfth houſe, the adverſary ſhall overcome. But if both the Lords be in the aſcendant, and if they be good from

the

the part of the firſt, and evil from the part of the ſeventh, they ſhall both ſuffer great loſs; but the querent ſhall have the better in the end. But if the Lord of the aſcendant be in the ſeventh, or in his queſtion, it ſignifies fortitude of the adverſary: and if the Lord of the ſeventh be in the firſt, or in his queſtion, it ſignifies fortitude of the actor. And if the Lord of the aſcendant be in the eighth, or with the Lord of the eighth; or the Lord of the eighth in the firſt, or with the Lord of the firſt, it ſignifies the death of the querent And if the Lord of the ſeventh be in the ſecond, or with his Lord: or the Lord of the ſecond in the ſeventh, or with the Lord of the ſeventh, it ſignifies the death of the enemy.

If you would know whether war ſhall continue long or not, if mean or meanly; if the Lords of the firſt and the ſeventh do agree, the parties ſhall be pacified after the war.

If thou wouldeſt depart from the place wherein thou art, and remove thyſelf to ſome other place; and if thou wouldſt know whether it be better for thee to ſtay or go: or concerning two buſineſſes, if thou deſireſt to know which of them is moſt expedient for thee to undertake, conſider the Lords of the firſt and the ſecond, for thoſe places to which thou wouldeſt go, the place wherein thou art, and the gain which thou getteſt there;

there; and the ſeventh and the eighth, and their Lords, for the place to which thou wouldeſt go, and the gain which thou mayeſt get there: and thoſe places chuſe, whoſe Lords are the better, or joined to the better Planets. Or otherwiſe: behold the Lord of the aſcendant, and the *Moon*; which if they be ſeparated from evil Planets, and joined to good and fortunate Planets, it is better for thee to go from the place where thou art, than to ſtay there, and do whatſoever buſineſs thou haſt in thy mind. And if the Lord of the aſcendant and the *Moon* be ſeparated from the Fortunes, and joined to evil Planets, then it is not good for thee to remove thyſelf, nor to do thy buſineſs. Or thus: See the *Moon*; and if the Planet from which ſhe is ſeparated be better than that to which ſhe is joined, do not remove: and if the Planet which ſhe is joined to, be better than that from which ſhe is ſeparated, then go.

Queſtions of the Eighth Houſe.

CONcerning any man or woman, if you would know what kind of death they ſhall die, ſee if *Leo*, *Scorpio*, or †R.† *Mars*, be in the eighth, the party ſhall die by a beaſt. And if *Saturn* be in the eighth, or with the Lord of the eighth in *Scorpio*, *Cancer*, or *Piſces*, he ſhall die in water. And if an evil Planet be in the eighth, or with the Lord

Lord of the eighth; or if *Mars* or the *Dragons tail* be there, he ſhall die by fire, iron, or of a fever. And if there be a good Planet in the eighth, or with the Lord of the eighth, he ſhall die a good death.

Queſtions of the Ninth Houſe.

CONcerning long journeys, ſee if the Lord of the eighth have good Planets with him: and if *Saturn* be in the ninth, and exalted in the tenth ſo that he be not in his own houſe, do not go: for thou ſhalt meet with many obſtacles and war. And if an evil Planet be in the ninth, or with the Lord of the ninth, and the Lord of the ninth in his fall, he ſhall ſuffer great damage in the way: for if he goeth by water, he ſhall ſuffer ſhipwreck; and if by land, he ſhall have misfortunes, be taken, or die. If *Saturn* be in the ninth, or with his Lord, go ſecurely. And if a good Planet be in the ninth, or with the Lord of the ninth, the way is good and ſecure. And if *Mars* be in the ninth, thou mayeſt not go: for thou wilt meet with mortal enemies in the way. And if the Lord of the ninth be with an evil † Planet, or the *Sun*, it ſignifies ill: but he ſhall not be taken. And if the Lord of the ninth have a good Planet near him, he ſhall eſcape: but if evil, he ſhall be taken. If *Venus* be in the ninth, or with the Lord of the ninth, the way will be good, becauſe he ſhall have

have comfort from women. If *Mercury* be in the ninth, and the lord of the ninth with good planets, the way will be good: if he be with evil Planets, it will be evil. The ſame is ſaid of the *Moon*, as of *Mercury*. If the *Dragons tail* be in the ninth, he will meet with thieves, or ſome evil people. If the *Dragons head* be in the ninth, the way will be good, becauſe he ſhall be accompanied with noblemen. And in this manner you may judge in the third houſe concerning ſhort journeys.

If you would know when the journey ſhall be accompliſhed, ſee the Lord of the ninth, and according to his fortitude or dibility judge, becauſe according to the place wherein he is, is ſignified years, months, or days: ſo you ſhall judge concerning his ſtay, about what time he will come, by turning the years of the lord of the ninth into days; becauſe ſo many days he ſhall tarry, as the Planet ſignifies in the place where he is Or otherwiſe: weak angles ſignify a ſpeedy journey. mean angles a mean journey; and the lord of the ninth likewiſe, according to the place wherein he is found. *And this I ſay concerning his return*

If you would know if he ſhall return from his journey with an imperfect voyage or not, ſee if the *Moon* be joined with the lord of the firſt, the third, or the ninth, and the planet thereof be in his fall; if it be ſo, he ſhall return with an imperfect

fect voyage. If the *Moon* be in her exaltation, the journey ſhall ſpeedily be effected. And if there be two ſtrong Planets, and one cadent, the journey ſhall be made: if one be ſtrong, and another in his fall, he ſhall retire back.

Queſtions of the Tenth Houſe.

IF thou would'ſt know whether thou ſhalt have honor or benefit from a king, biſhop, or lord, or not, look unto the firſt houſe, and the ninth, and their lords: if the lord of the firſt be in the ninth, or with the lord of the ninth, or with any good planet; or if the lord of the ninth be in the firſt, or with the lord of the firſt, or with any good planet, as *Venus*, *Jupiter*, or the *Dragons head*; or if any of them be the lord of the ninth, or *R.* of the firſt, he ſhall receive honor and benefits from them.

If you would know whether he ſhall have it in his own country, or in a foreign country, look if the lord of the ninth be in angles, then it ſhall be in his own country: if in ſuccedents, it ſhall be near; but if in cadent houſes, very far of.

Queſtions of the Eleventh Houſe.

IF you would know when it is good to ſet forth a ſhip to ſea, ſee the aſcendant: which if it be ſtaple, the ſhip will be ponderous; but if the lord thereof be with a good planet, ſhe will ſuſtain a great weight. If the aſcendant be inſtaple, and

and with a good planet, the ſhip will be ſwift and carry a good burden. And meanly, if the aſcendant be mean. After this manner you may judge concerning a horſe, if a queſtion be thereof.

If any unſtaple ſign be aſcending, and his lord be in his exaltation, or otherwiſe fortunate, and the *Moon* behold him with a lowring aſpect, or Sextile; let the ſhip be applied to the water, becauſe ſhe will be ſwift. If any evil be impoſed upon her, or that ſhe is like to be drawn into it; then ſet her out when a ſtaple ſign is aſcending, or when the moon is in the third, fifth, eighth, ninth, or tenth houſe or manſion.

If you would know what wind ſhe ſhall have, behold the aſcendant and his lord whether he be with good or evil Planets, and in what place, and accordingly judge.

If you would have a ſtrong wind ſpread forth your ſails at the riſing of *Aquary:* If a ſmall wind, ſpread your canvas when *Libra* is aſcending: If a moderate wind, direct your ſails under *Gemini.*

Queſtions of the Twelfth Houſe.

FOR Impriſonment, conſider the twelfth and the firſt; and if the lord of the twelfth be in the firſt, or with the lord of the firſt, *&c.*

Of

Of the MAGIC of the ANCIENTS,

The greateſt Study of WISDOM.

In all things aſk counſel of the Lord; and do not thou think, ſpeak, or do any thing, wherein God is not thy Counſellor.

Proverbs 11.

He that walketh fradulently, revealeth ſecrets, but he that is of a faithful ſpirit concealeth the matter.

ARBATEL of MAGIC:

OR,

The ſpiritual Wiſdom of the Ancients,

as well Wiſe-men of the people of GOD, as *MAGI* of the Gentiles: for the illuſtration of the glory of GOD, and his love to Mankind.

Now firſt of all produced out of darkneſs into the light, againſt all caco-Magicians, and contemners of the gifts of GOD: for the profit and delectation of all thoſe, who do truely and piouſly love the creatures of GOD, and do uſe them with thankſgiving, to the honor of GOD, and profit to themſelves and their Neighbours.

Containing Nine Tomes, and Seven Septinaries of

APHORISMS.

The firſt is called *Iſagogue*, or, a Book of the Inſtitution of Magic: which in forty and nine Aphoriſms comprehendeth the moſt general precepts of the whole Art.

The ſecond is Microcoſmical Magic, what *Microcoſmus* hath effected Magically, by his ſpirit and Genius adicted to him from his Nativity, that is, ſpiritual wiſdom: and how the ſame is effected.

The third is Olympic Magic, in what manner a man may do and ſuffer by the ſpirits of *Olympus*.

The fourth is Heſiodiacal, and Homerical Magic, which teacheth the operations by the ſpirits called *Cacodemones*, as it were not adverſaries to mankind.

The fifth is Roman or Sibylline Magic, which acteth and operates with tutelar ſpirits and Lords, to whom the whole orb of the earth is diſtributed. This is *valde inſignis Magia*. To this the doctrine of the *Druids* referred.

The ſixth is Pythagorical Magic, which only acteth with ſpirits to whom is given the doctrine of Arts, as Phyſic, Medicines, Mathematics, Alchymy, and ſuch like Arts.

The ſeventh is the Magic of *Appolonius*, and the like, and agreeth with the Roman and Microcoſmical Magic: only it hath this thing peculiar, that it hath power over the hoſtile part of mankind.

The eighth is Hermitical, that is Egyptical Magic; and differeth not much from divine Magic.

The ninth is that wiſdom which dependeth ſolely upon the word of God: and this is called Prophetical Magic.

The

The first Tome of the Book of

ARBATEL of MAGIC.

called *ISAGOGE.*

IN the name of the Creator of all things both visible and invisible, who revealeth his Misteries out of his treasures to them that call upon him; and fatherly and mercifully bestoweth those his secrets upon us without measure. May he grant unto us, through his only begotton Son Jesus Christ our Lord, his minisstering spirits, the revealers of his secrets, that we may write this Book of *Arbatel.* concerning the greatest secrets which are lawful for man to know, and to use them without offence unto God. *Amen*

The first Septinary of Aphorisms.

The first Aphorism.

Whosoever would know secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those thing that are to be sealed: and *not to give holy things to dogs, nor to cast Pearls before swine.* Observe this Law, and the eyes of thy understanding shall be opened, to understand secret

things; and thou ſhalt have whatſoever thy mind deſireth to be divinely revealed unto thee. Thou ſhalt have alſo the Angels and Spirits of God prompt and ready in their nature to miniſter unto thee, as much as any human mind can deſire.

Aphor. 2.

In all things call upon the name of the Lord: and without prayer unto God through his only-begotten Son do not thou undertake to do or think any thing. And uſe the ſpirits given and attributed unto thee, as miniſters, without raſhneſs and preſumption, as the meſſengers of God; having a due reverence towards the Lord of ſpirits. And the remainder of thy life do thou accompliſh, demeaning thyſelf peaceable, to the honor of God, and the profit of thyſelf and thy neighbour.

Aphor. 3.

Live to thyſelf and the Muſes: avoid the friendſhip of the multitude: be thou coveteous of time, beneficial to all men. Uſe thy gifts, be vigilant in thy calling; and let the word of God never depart from thy mouth.

Aphor. 4.

Be obedient to good admonitions: avoid all procaſtination: accuſtom thyſelf to conſtancy and gravity, both in thy words and deeds. Re-

ſiſt

fiſt the temptations of the tempter, by the word of God. Flee from earthly things; ſeek after heavenly things. Put no confidence in thy own wiſdom; but look unto God in all things, according to that ſentence of the Scriptures: *When we know not what we ſhall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help.* For when all human refuges do forſake us, there will the help of God ſhine forth, according to the ſaying of *Philo.*

Aphor. 5.

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſtrength, and thy neighbour as thy ſelf: and the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will repleniſh thee with all good; and nothing ſhall thy ſoul deſire, but thou ſhalt be fully endued therewith, ſo that it be contingent to the ſalvation of thy ſoul and body.

Aphor. 6.

Whatſoever thou haſt learned, frequently repeat, and fix the ſame in thy mind: and learn much, but not many things, becauſe the human underſtanding cannot be alike capable in all things, unleſs it be ſuch a one that is divinely regenerated; unto him nothing is ſo dificult or manifold, which he may not be able equally to attain to.

Aphor. 7.

Call upon me in the day of trouble, and I will hear thee. and thou ſhalt glorify me, ſaith the Lord. For all ignorance is tribulation of the mind; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honor unto God, and ſay with the Pſalmiſt, *Not unto us, Lord, not unto us, but unto thy Name give the glory.*

The ſecond Septinary.

Aphor. 8.

Even as the Scripture teſtifies, that God appointed names to things or perſons, and alſo with them hath diſtributed certain powers and offices out of his treaſures: ſo the characters and names of Stars have not any power by reaſon of their figure or pronunciation, but by reaſon of the virtue or office which God hath ordained by nature either to ſuch a name or character. For there is no power either in heaven or on earth, or hell, which doth not deſcend from God; and without his permiſſion, they can neither give or draw forth into any action, any thing they have.

Aphor. 9.

That is the chiefeſt wiſdom, which is from God; and next, that which is in ſpiritual creatures; afterwards in corporal creatures, fourthly in nature,

ture, and natural things. The ſpirits that are apoſtate, and reſerved to the laſt judgment, do follow theſe, after a long interval. Sixthly, the miniſters of puniſhments in hell, and the obedient unto God. Seventhly, the Pigmies do not poſſeſs the loweſt place, and they who inhabit in elements, and elementary things. It is convenient therefore to know and diſcern all differences of the wiſdom of the Creator and the Creatures, that it may be certainly manifeſt unto us, what we ought to aſſume to our uſe of every thing, and that we may know in truth how and in what manner that may be done. For truly every creature is ordained for ſome profitable end to human nature, and for the ſervice thereof; as the holy Scriptures, Reaſon, and Experience, do teſtify.

Aphor. 10.

God the Father Almighty, Creator of heaven and earth, and of all things viſible and inviſible, in the holy Scriptures propoſeth himſelf to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promiſes of corporal and eternal benefits, and deterreth us (with threatning of puniſhments) from thoſe things

which are not profitable for us. Turn over therefore with thy hand, both night and day, thoſe holy Writings, that thou mayeſt be happy in things preſent, and bleſſed to all eternity. Do this, and thou ſhalt live, which the holy Books have taught thee.

Aphor. 11.

A number of four is *Pythagorical*, and the firſt Quedrade; therefore here let us place the foundation of all wiſdom, after the wiſdom of God revealed in the holy Scriptures, and to the conſideration propoſed in nature.

Appoint therefore to him who ſolely dependeth upon God, the wiſdom of every creature to ſerve and obey him, *nolens volens*, willingor unwilling. And in this, the omnipotency of God ſhineth forth. It conſiſteth therefore in this that we will diſcern the creatures which ſerve us, from thoſe that are unwilling; and that we may learn how to accommodate the wiſdom and office of every creature unto ourſelves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his ſecrets; but to whom he will not beſtow any thing out of his treaſuries, that perſon ſhall attain to nothing without the will of God.

Therefore we ought truly to deſire from God alone, which will merifully impart theſe things unto

unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, how much more will he ſubject unto us the whole creature, and things viſible and inviſible? *Whatſoever ye aſk, ye ſhall receive.* Beware that ye do not abuſe the gifts of God, and all things ſhall work together unto you for your ſalvation. And before all things, be watchfull in this, that your names be written in heaven; this is more light, that the ſpirits be obedient unto you, as Chriſt admoniſheth.

Aphor. 12.

In the *Acts of the Apoſtles*, the Spirit ſaith unto *Peter* after the Viſion, *Go down, and doubt not but I have ſent them*, when he was ſent for by *Cornelius* the Centurion. After this manner, in vocal words, are all diſciplines delivered, by the holy Angels of God, as it appeareth out of the Monuments of the Egyptions. And theſe things afterwards were vitiated and corrupted with human opinions; and by the inſtigation of evil ſpirits, who ſow tares amongſt the children of diſobedience, as it is manifeſt out of St. *Paul*, and *Hermes Triſmegiſtus*. There is no other manner of reſtoring theſe arts, than by the doctrine of the holy ſpirits of God; becauſe true *faith cometh by hearing*. But becauſe thou mayeſt be certain of the truth, and mayeſt not doubt whether the ſpirits that

ſpeak with thee, do declare things true or falſe, let it only depend upon thy faith in God; that thou mayeſt ſay with *Paul*, *I know on whom I truſt.* If no ſparrow can fall to the ground without the will of the Father which is in heaven, how much more will not God ſuffer thee to be deceived, O thou of little faith, if thou dependeſt wholly upon God, and adhereſt only to him?

Aphor. 13.

The Lord liveth; and all things which live, do live in him. And he is truly יהוה, who hath given unto all things, that they that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the ſtars, and all the hoſt of heaven by their names. He therefore knoweth the true ſtrength and nature of things, the order and policy of every creature viſible and inviſible, to whom God hath revealed the names of his creatures. It remaineth alſo, that he receive power from God, to extract the virtues in nature, and hidden ſecrets of the creature and to produce their power into action, out of darkneſs into light. Thy ſcope therefore ought to be, that thou have the names of the ſpirits, that is, their powers and offices, and how they are ſubjected and appointed by God to miniſter unto thee; even as *Raphael* was ſent to *Tobias*, that he ſhould heal his father

father, and deliver his ſon from dangers, and bring him to a wife So *Michael*, the fortiudie of God governeth the people of God; *Gabriel*, the meſſenger of God. was ſent to *Daniel*, *Mary*, and *Zachary* the father of *John Baptiſt*. And he ſhall be given to thee that deſireth him, who will teach thee whatſoever thy ſoul ſhall deſire, in the nature of things. His miniſtry thou ſhalt uſe with trembling and fear of thy creator, redeemer, and ſanctifier, that is to ſay, the Father, Son, and holy Ghoſt: and do not thou let ſlip any occaſion of learning, and be vigilant in thy calling, and thou ſhalt want nothing that is neceſſary for thee.

Aphor. 14.

Thy ſoul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God. and him only ſhalt thou ſerve. This thou ſhalt do. if thou wilt perform that end for which thou art ordained of God, an what thou oweſt to God and to thy neighbour. God requireth of thee a mind, that thou ſhouldeſt honor his Son, and keep the words of the Son in thy heart: if thou honor him. thou haſt done the will of thy Father which is in heaven. To thy neighbour thou oweſt offices of humanity, and that thou draw all men that come to thee to honor the Son, This is the law and the prophets.

In temporal things, thou oughteſt to call upon God as a father, that he would give unto thee all neceſſaries of this life: and thou oughteſt to help thy neighbour with the gifts which God beſtoweth upon thee, whether thay be ſpiritual or corporal.

Therefore thou ſhalt pray thus:

O Lord of heaven and earth, Creator and Maker of all things viſible and inviſible; I, though unworthy, by thy aſſiſtance call upon thee, through thy only begotton Son Jeſus Chriſt our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Becauſe I earneſtly deſire perfectly to know the Arts of this life, and ſuch things as are neceſſary for us, which are ſo overwhelmed in darkneſs, and polluted with infinite human opinions, that I of my own power can attain to no knowledge in them, unleſs thou teach it me: Grant me therefore one of thy ſpirits, who may teach me thoſe things which thou wouldeſt have me to know and learn, to thy praiſe and glory, and the profit of our neighbour. Give me alſo an apt and teachable heart, that I may eaſily underſtand thoſe things which thou ſhalt teach me, and may hide them in my underſtanding, that I may bring them forth as out of thy inexhauſtable treaſures, to all neceſſary uſes. And give me grace, that I may uſe ſuch thy gifts humbly, with

with fear and trembling, through our Lord Jesus, Christ, with thy holy Spirit. Amen.

The Third Septinary.

Aphor. 15.

They are called *Olympic* spirits which do inhabit in the firmament, and in the stars of the firmament: and the office of these spirits is to declare destinies, and to administer fatal charms, so far forth as God pleaseth to permit them; for nothing, neither evil spirit nor evil destiny, shall be able to hurt him who hath the most high for his refuge. If therefore any of the *Olympic* spirits shall teach or declare that which his star to which he is appointed portendeth, nevertheless he can bring forth nothing into action, unless he be permitted by the divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are obedient all things celestial, sublunary, and infernal. Therefore rest in this; let God be thy guide in all things which thou undertakest, and all things shall attain to a happy and desired end; even as the history of the whole world testifieth, and daily experience sheweth. There is peace to the godly: *there is no peace to the wicked, saith the Lord.*

Aphor. 16.

There are seven different governments of the

Spirits of *Olympus*, by whom God hath appointed the whole frame and univerſe of this world to be governed: and their viſible ſtars are ARATHON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHUL, after the *Olympic* ſpeech. Every one of theſe hath under him a mighty *Militia* in the firmament.

ARATHON ruleth viſible Provinces XLIX.
BETHER, XXXII.——PHALEG, XXXV.
OCH, XXVIII.——HAGITH, XXI.
OPHIEL, XIV ——PHUL, VII.

So that there are 186 *Olympic* Provinces in the whole Univerſe, wherein the ſeven Governors do exerciſe their power: all which are elegantly ſet forth in Aſtronomy. But in this place it is to be explained, in what manner theſe Princes and Powers may be drawn into communication. *Aratron* appeareth in the firſt hour of *Saturday*, and very truly giveth anſwers concerning his Provinces and Provincials. So likewiſe do the reſt appear in order in their days and hours Alſo every one of them ruleth 490 years. The beginning of their ſimple *Anomaly*, in the 60th year fore the Nativity of Chriſt, was the beginning of the adminiſtration of *Bethor;* and it laſted until the year of our Lord Chriſt 430. To whom ſucceeded *Phaleg*, until the 920th year. Then began *Och*, and continued until the year 1410, and

and thenceforth *Hagith* ruleth until the year 1900.

Aphor. 17.

Magically the Princes of the ſeven Governors are called ſimply, in that time, day, and hour wherein they rule viſibly or inviſibly, by their Names and Offices which God hath given unto them; and by propoſing their Character which they have given or confirmed.

The Governor *Aratron* hath in his power thoſe things which he doth naturally, that is, after the ſame manner and ſubject as thoſe things which in Aſtronomy are aſcribed to the power of *Saturn.* *Thoſe things which he doeth of his own free will, are.*

1. That he can convert any thing into a ſtone in a moment, either animal or plant, retaining the ſame object to the ſight.

2. He converteth treaſures into coals, and coals into treaſure.

3. He giveth familiars with a definite power.

4 He teacheth Alchymy, Magic. and Phyſic.

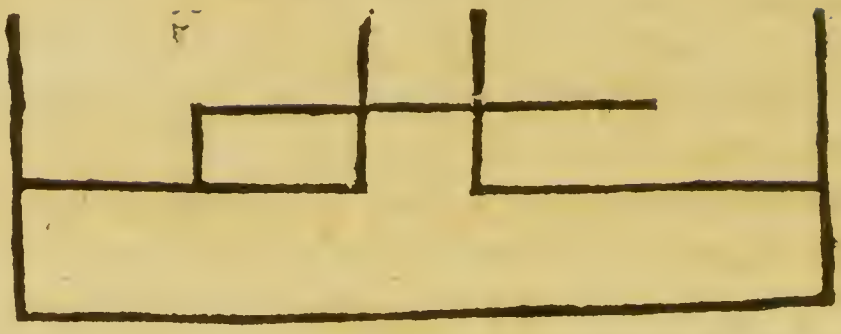
5. He reconcileth the ſubterranean ſpirits to men; maketh hairy men.

6. He cauſeth one to be inviſible.

7. The barren he maketh fruitful, and giveth long life.

His

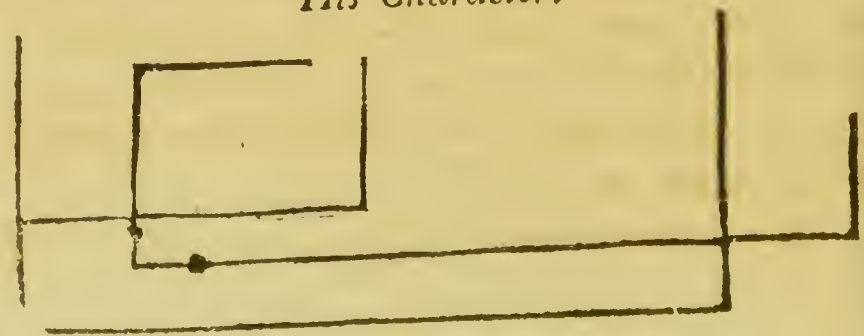
His Character.



He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14 familiars, seven messengers: he commandeth 36000 legions of spirits; a legion is 490.

Bethor governeth those things which are ascribed to *Jupiter:* he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the air, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also the familiars of the firmament, and prolongeth life to 700 years if God will.

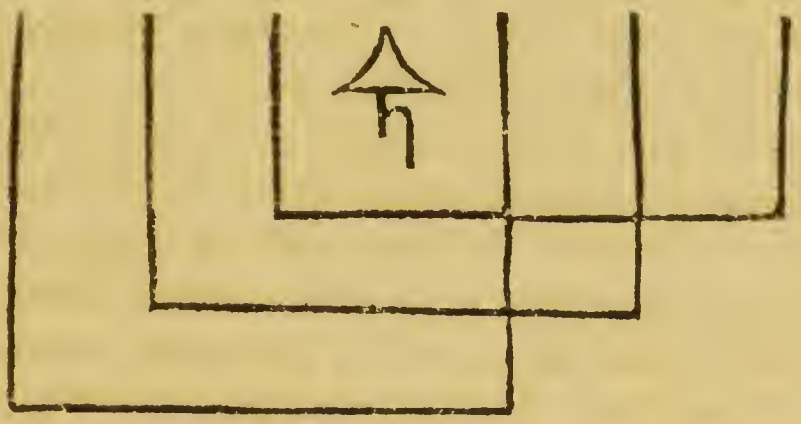
His Character.



He hath under him 42 Kings, 35 Prince, 28 Dukes, 21 Countellors, 14 Miniſters, 7 Meſſengers, 29000 legions of ſpirits.

Phaleg ruleth thoſe things which are attributed to *Mars*, the Prince of peace. He that ath his character, he raiſeth to great honors in warlike affairs.

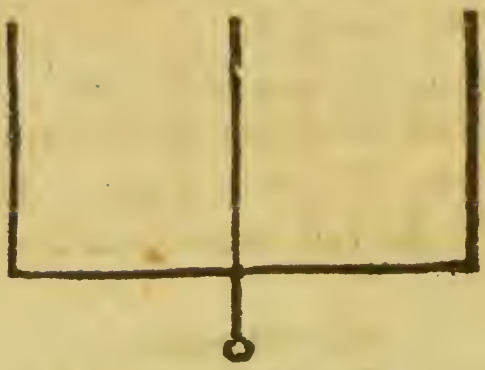
His Character.



Och governeth ſolar things, he giveth 600 years, with perfect health; he beſtoweth great wiſdom, giveth the moſt excellent ſpirits, teacheth perfect medicines; he converteth all things into moſt pure gold and precious ſtones; he giveth gold, and a purſe ſpringing with gold. He that is dignified with his character, he maketh him to be worſhiped as a Deity, by the Kings of the whole world.

The

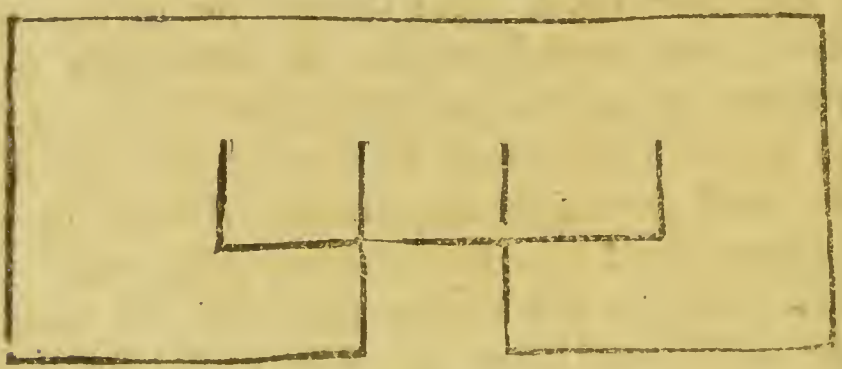
The Character.



He hath under him 36536 legions: he administereth all things alone: and all his ſpirits ſerve him by centuries.

Hagith governeth *Venereous* things. He that is dignified with his character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth ſpirits which do faithfully ſerve thoſe to whom they are adicted.

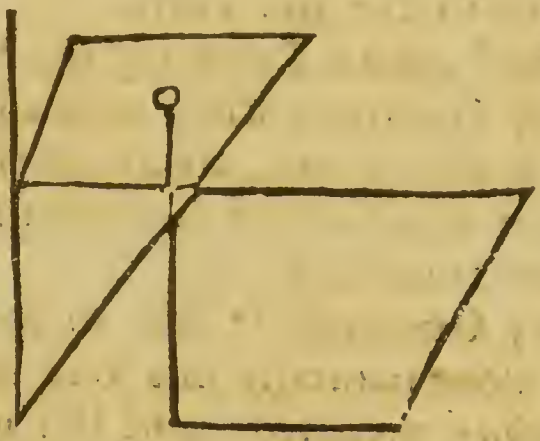
His Character.



He hath 4000 legions of ſpirits, and over every thouſand he ordaineth Kings for their appointed ſeaſons.

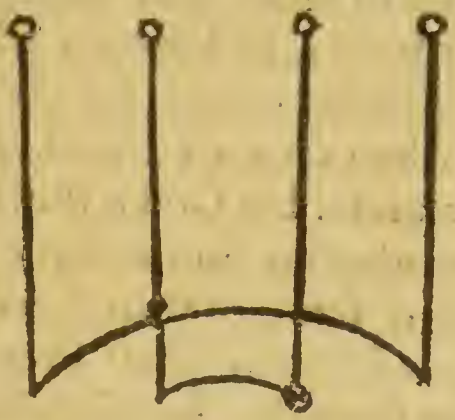
Ophiel

Ophiel is the governor of ſuch things as are attributed to *Mercury*: his Character is this.



His ſpirits are 100000 legions: he eaſily giveth familiar ſpirits: he teacheth all Arts: and he that is dignified with his character, he maketh him to be able in a moment to convert Quickſilver into the Philoſophers ſtone.

Phul *hath this Character.*



He changeth all metals into ſilver, in word and deed; governeth Lunary things; healeth the dropſey:

dropſey: he giveth ſpirits of the water, who do ſerve men in a corporal and viſible form; and maketh men to live 300 years.

The moſt general Precepts of this Secret.

1. Every Governor acteth with all his ſpirits, either naturally, to wit, always after the ſame manner; or otherwiſe of their own free-will, if God hinder them not.

2. Every Governor is able to do all things which are done naturally in a long time, out of matter before prepared; and alſo to do them ſuddenly, out of matter not before prepared. As *Och*, the Prince of Soler things, prepareth gold in the Mountains in a long time; in a leſs time, by the Chymical art; and Magically in a moment.

3. The true and divine Magician may uſe all the creatures of God, and offices of the Governors of the world, at his own will, for that the Governors of the world are obedient to them, and come when they are called. and do execute their commands: but God is the Author thereof: as *Joſhua* cauſed the Sun to ſtand ſtill in heaven.

They ſend ſome of their ſpirits to the mean Magicians, which do obey them only in ſome determinate buſineſs: but they hear not the falſe Magicians, but expoſe them to the deceits of the Devils, and caſt them into divers dangers by the

the command of God; as the Prophet *Jeremiah* teſtifieth, in his eighth Chapter, concerning the Jews.

4. In all the elements there are the ſeven Governors, with their hoſts, who do move with the equal motion of the firmament; and the inferiors do always depend upon the ſuperiors, as it is taught in Philoſophy.

5. A man that is a true Magician, is brought forth a Magician from his mothers womb; others, who do give themſelves to this office, are unhappy. This is that which *John* the Baptiſt ſpeaketh of: *No man can do any thing of himſelf, except it be given him from above.*

6. Every Character given from a ſpirit, for what cauſe ſoever, hath this efficacy in this buſineſs, for which it is given, in the time prefixed; but it is to be uſed the ſame day and Planetary hour wherein it is given.

7. God liveth, and thy ſoul liveth: keep thy Covenant, and thou haſt whatſover the ſpirit ſhall reveal unto thee in God becauſe all things ſhall be done which the ſpirit promiſeth unto thee.

Aphor. 18.

There are other names of the *Olympic* ſpirits delivered by others; but they only are effectual, which are delivered to any one, by the ſpirit

rit the revealer, viſible or inviſible: and they are delivered to every one as they are predeſtinated: therefore they are called Conſtellations: and they ſeldom have any efficacy above Forty years. Therefore it is more ſafe, for the young practicer of the Art, that they work by the offices of the ſpirits alone, without their names; and if they are preordained to attain the art of Magic the other parts of the Art will offer themſelves unto them of their own accord Pray therefore for a conſtant faith, and God will bring to paſs all things in due ſeaſon.

Aphor. 19.

Olympus and the inhabitants thereof, do of their own accord offer themſelves to men in the forms of ſpirits; and are ready to perform their offices for them, whether they will or not: by how much the rather will they attend you, if they are deſired? But their do appear alſo evil ſpirits, and deſtroyers, which is cauſed by the envy and malice of the devil; and becauſe men do allure and draw them unto themſelves with their ſins, as a puniſhment due to ſinners. Whoſoever therefore deſireth familiarly to have a converſation with ſpirits, let him keep himſelf from all enormous ſins, and diligently pray to the moſt High to be his keeper; and he ſhall break through all the ſnares and impediments of

the

the devil; and let him apply himſelf to the ſervice of God and he will give him an increaſe in wiſdom.

Aphor. 20.

All things are poſſible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are unpoſſible: there is no greater hindrance than a wavering mind, levity, unconſtancy, fooliſh babbling drunkenneſs, luſt, and diſobedience to the word of God. A Magician therefore ought to be a man that is godly, honeſt, conſtant in his words and deeds, having a firm faith towards God, prudent, and covetous of nothing but wiſdom about divine things.

Aphor 21.

When you would call any of the *Olympic* ſpirits, obſerve the riſing of the Sun that day, and of what nature the ſpirit is which you deſire; and ſaying the Prayer following, your deſires ſhall be perfected.

Omnipotent and eternal God, who haſt ordained the whole creation for thy praiſe and glory, and for the ſalvation of man, I beſeech thee that thou wouldeſt ſend thy Spirit N. N of the ſolar order, who ſhall inform and teach me theſe things which I ſhall aſk of him; or, that he may bring me medicine againſt the dropſy, &c. Nevertheleſs not my will be done, but thine,

thine, through Jesus Christ thy only begotten Son our Lord. Amen.

But thou shalt not detain the spirit above a full hour unless he be familiarly addicted to thee.

Forasmuch as thou camest in peace and quietly, and hast answered unto my petitions; I give thanks unto God, in whose name thou camest: and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen.

Ecclesiast. Chap. 5. *Be not rash with thy mouth, neither let thy heart be hast to utter any thing before God, for God is in heaven, and thou on earth: Therefore let thy words be few, for a dream cometh through the multitude of business.*

The Third Septenary.

Aphor. 22.

We call that a secret, which no man can attain unto by human industry without revelation; which Science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by spirits, to a due use of the thing itself. And these secrets are either concerning things divine, natural or human. But thou mayest examine a few, and the most select, which thou wilt commend with a many more.

Aphor.

Aphrr. 23.

Make the beginning of the nature of the ſecret, either by a ſpirit in the form of a perſon, or by virrues ſeparate, either in human Organs, or by what manner ſoever the ſame may be effected; and this being known, require of a ſpirit which knoweth that art, that he would briefly declare unto thee whatſoever that ſecret is: and pray unto God, that he would inſpire thee with his grace, whereby thou mayeſt bring the ſecret the end thou deſireſt, for the praiſe and glory of God, and the profit of thy neighbour.

Aphor. 24.

The greateſt ſecrets are in number ſeven.

1. The firſt is the curing of all diſeaſes in the ſpace of ſeven days, either by characters, or by natural things, or by the ſuperior ſpirits with the divine aſſiſtance.

2. The ſecond is, to be able to prolong life to whatſoever age we pleaſe: I ſay, a corporal and natural life.

3. The third is, to have the obedience of the creatures in the elements which are in the forms of perſonal ſpirits; alſo all Pigmies, Sagani, Nymphs, Dryades, and ſpirits of the woods.

4. The fourth is, to be able to diſcourſe with knowledge and underſtanding of all things viſible

and invisible, and to understand the power of every thing, and to what it belongeth.

5. the fifth is, that a man be able to govern himself according to that end for which God hath appointed him.

6. The sixth is, to know God, and Christ, and his holy spirit; this is the perfection of the *Microcosmus*

7. The seventh, to be regenerate, as *Henochius* the King of the inferior world.

These seven secrets a man of an honest and constant mind may learn of the spirits, without any offence unto God.

The mean secrets are likewise seven in number.

1. The first is, the transmutation of Metals, which is vulgarly called *Alchymy*; which certainly is given to very few, and not but for special grace.

2 The second is, the curing of diseases with Metals, either by the magnetic virtues of precious stones, or by the use of the Philosophers stone and the like.

3 The third is, to be able to perform Astronomical and Mathematical miracles, such as are *Hydraulic* engines, to administer business by the influence of Heaven, and things which are of the like sort.

The

4. The fourth is, to perform the works of natural Magic, of what ſort ſoever they be.

5. The fifth is to know all Phyſical ſecrets.

6. The ſixth is, to know the foundation of all Arts which are exerciſed with the hands and offices of the body.

7. The ſeventh is, to know the foundation of all Arts which are exerciſed by the angelical nature of man.

The leſſer ſecrets are ſeven.

1. The firſt is, to do a thing diligently, and to gather together much money.

2. The ſecond is, to aſcend from a mean ſtate to dignities and honors, and to eſtabliſh a newer family, which may be illuſtrious and do great things

3. The third is, to excel in military affairs, and happily to atchieve to great things, and to be an head of the head of Kings and Princes.

4. To be a good houſe-keeper both in the Country and City.

5. The fifth is, to be an induſtrious and fortunate Merchant.

6. To be a Philoſopher, Mathematician, and Phyſician, according to *Ariſtotle*, *Plato*, *Ptolemy*, *Euclides*, *Hippocrates* and *Galen*.

7. To be a divine according to the Bible and

Schools, which all writers of divinity both old and new have taught.

Aphor. 25.

We have already declared what a ſecret is, the kinds and ſpecies thereof: it remaineth now to ſhew how we may attain to know thoſe things which we deſire.

The true and only way to all ſecrets, is to have recourſe unto God the Author of all good; and as Chriſt teacheth, *In the firſt place ſeek ye the kingdom of God and his righteouſneſs, and all theſe things ſhall be added unto you.*

2. *Alſo ſee that your hearts be not burthened with ſurfeiting and drunkenneſs, and the cares of this life.*

3. *Alſo commit your cares unto the Lord, and he will do it.*

4. *Alſo I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkeſt.*

5. *And I will give thee underſtanding, and will teach thee in the way wherein thou ſhalt go, and I will guide thee with mine eye.*

6. *Alſo if you which are evil, know how to give good things to your children, how much more ſhall your father which is in heaven give his holy Spirit to them that aſk him?*

7. *If you do the will of my Father which is in heaven, ye are truly my diſciples, and we will come unto*

unto you, and make our abode with you.

If you draw theſe ſeven places of Scripture from the letter unto the ſpirit, or into action, thou canſt not err, but ſhalt attain to the deſired bound; thou ſhalt not err from the mark, and God himſelf by his holy ſpirit will teach thee true and profitable things: he will give alſo his miniſtering Angels unto thee, to be thy companions, helpers, and teachers of all the ſecrets of the world, and he will command every creature to be obedient unto thee, ſo that chearfully rejoicing thou mayeſt ſay with the Apoſtles, That the Spirits are obedient unto thee; ſo that at length thou ſhalt be certain of the greateſt thing of all, That thy name is written in heaven.

The Fourth Septinary.

Aphor. 26.

There is another way which is more common, that ſecrets may be revealed unto thee alſo, when thou art unwitting thereof, either by God, or by ſpirits which have ſecrets in their power; or by dreams, or by ſtrong imaginations and impreſſions, or by the conſtellations of a nativity by celeſtial knowledge. After this manner are made heroic men, ſuch as there are many, and all learned men in the world, *Plato*, *Ariſtotle*, *Hippocrates*, *Galen*, *Euclides*, *Archimedes*,

Hermes Triſmegiſtus the father of ſecrets, with *Theophraſtus*, *Paracelſus*; all which men had in themſelves all the virtues of ſecrets. Hitherto alſo are refered, *Homer*, *Heſiod*, *Orpheus*, *Pythagoras*; but theſe had not ſuch gifts of ſecrets as the former. To this are referred, the Nymphs, and ſons of *Meluſina*, and Gods of the Gentiles, *Achilles*, *Æneas*, *Hercules*; alſo *Cyrus*, *Alexander* the great, *Julius Cæſar*, *Lucullus*, *Sylla*, *Marius*.

It is a canon, that every one knowes his own Angel, and that he obeys him according to the word of God; and let him beware of the ſnares of the evil Angel, leſt he be involved in the calamities of *Brute* and *Marcus Antonius*. To this refer the book of *Jovianus Pontanus* of Fortune, and his *Eutichus*.

The third way is, diligence and hard labour, without which no great thing can be obtained from the divine Deity worthy admiration, as it is ſaid.

Tu nihil invita dices faciesve Minerva.
Nothing canſt thou do or ſay againſt Minerva's will.

We do deteſt all evil Magicians, who make themſelves aſſociates with the devils, with their unlawful ſuperſtitions, and do obtain and effect ſome things which God permitteth to be done, inſtead of the puniſhments of the devils. So alſo they do other evil acts, the devil being the author

author, as the Scriptures teſtify of *Judas.* To theſe are referred all idolaters of old, and of our age, and abuſers of fortune, ſuch as the heathens are full of. And to theſe do appertain all Charontic evocation of Spirits, as the work of *Saul* with the woman, and *Lucanus* propheſy of the deceaſed Soldier, concerning the event of the Pharſalian war, and the like.

Aphor. 27.

Make a Circle with the center A. which is B. C. D. E. At the Eaſt let there be B. C a ſquare. At the North, C. D. At the Weſt, D. E. And at the South, E. D. Divide the ſeveral quadrants into ſeven parts, that there may be in the whole 28 parts: and let them be again divided into four parts, that there may be 112 parts of the Circle: and ſo many are the true ſecrets to be revealed. And this Circle in this manner divided, is the ſeal of the ſecrets of the world, which they draw from the only center A, that is, from the inviſible God, unto the whole creature. The Prince of the Oriental ſecrets is reſident in the middle, and hath three nobles on either ſide, every one whereof hath four under him, and the Prince himſelf hath four appertaining unto him. And in this manner the other Princes and Nobles have their quadrants of ſecrets, with their four ſecrets. But the Oriental

ſecret is the ſtudy of all wiſdom; the Weſt of ſtrength; the South of tillage; the North, of more rigid life. So that the Eaſtern ſecrets are commended to be the beſt; the Meridian to be mean; and the Weſt and North to be leſſer. The uſe of this ſeal of ſecrets is, than thereby thou mayeſt know whence the Spirits or Angels are produced, which may teach the ſecrets delivered unto them from God. But they have names taken from their offices and powers. according to the gift which God hath ſeverally diſtributed to every one of them. One hath the power of the ſword; another, of the peſtilence; and another, of inflicting famine upon the people, as it is ordained by God. Some are deſtroyers of Cities, as thoſe two where, who were ſent to overthrow *Sodom* and *Gomorrah*, and the places adjacent, examples wherof the holy Scripture witneſſeth. Some are the watchmen over Kingdoms; others, the keepers of private perſons; and from thence any one may eaſily form their names in his own language: ſo that he which will, may aſk a phyſical Angel, mathematical, or philoſophical, or an Angel of civil wiſdom, or of ſupernatural or natural wiſdom, or for any thing whatſoever; and let him aſk ſeriouſly, with a great deſire of his mind, and with faith and conſtancy; and without doubt, that

that which he aſketh he ſhall receive from the Father and God of all ſpirits. This faith ſurmounteth all ſeals, and bringeth them into ſubjection to the will of man. The Characteriſtical manner of calling Angels ſucceedeth this faith, which dependeth only on divine revelation; but without the ſaid faith preceding it, it lieth in obſcurity. Nevertheleſs, if any one will uſe them for a memorial and no otherwiſe, and as a thing ſimply created by God for this purpoſe, to which ſuch a ſpiritual power or eſſence is bound; he may uſe them without any offence unto God. But let him beware, leſt he fall into idolatry, and the ſnares of the devil, who with his cunning ſorceries, eaſily deceiveth the unwa-

v. And he is not taken but only by the finger f God, and is appointed to the ſervice of man; ſo that they unwillingly ſerve the godly; but not without temptations and tribulations, becauſe the commandment hath it, that he ſhall bruiſe the heel of Chriſt, the ſeed of the woman. We are therefore to exerciſe ourſelves about ſpiritual things, with fear and trembling, and with great reverence towards God, and to be converſant in ſpiritual effences with gravity and juſtice. And he which meddleth with ſuch things, let him beware of all levity, pride, co-

vetouſneſs, vanity, envy and ungodlineſs, unleſs he will miſerably periſh.

Aphor. 28.

Becauſe all good is from God who is only good, thoſe things which we would obtain of him, we ought to ſeek them by prayer in ſpirit and truth, and a ſimple heart. The concluſion of the ſecret of ſecrets is, that every one exerciſe himſelf in prayer, for thoſe things which he deſires, and he ſhall not ſuffer a repulſe. Let not any one deſpiſe prayer; for by whom God is prayed unto, to him he both can and will give. Now let us acknowledge him the Author, from whom let us humbly ſeek for our deſires. A merciful and good Father loveth the ſons of deſires, as *Daniel*; and ſooner heareth us, than we are able to overcome the hardneſs of our hearts to pray. But he will not that we give holy things to dogs, nor deſpiſe and contemn the gifts of his treaſury. Therefore diligently and often read over and over the firſt Septinary of ſecrets, and guide and direct thy life and all thy thoughts according to thoſe precepts, and all things ſhall yield to the deſires of thy mind in the Lord, to whom thou truſteſt.

The Fifth Septinary.

Aphor. 29.

As our ſtudy of Magic proceedeth in order from

from general Rules premiſed, let us now come to a particular explication thereof. Spirits either are divine miniſters of the word, and of the Church and the members thereof; or elſe they are ſervient to the creatures in corporal things, partly for the ſalvation of the ſoul and body, and partly for its deſtruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that ſeeketh after a good end, let him follow it; and he that deſireth an evil end, purſueth that alſo, and that earneſtly, from divine puniſhment, and turneth away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchſtone that will judge between good and evil; and let him propoſe unto himſelf what is to be avoided, and what is to be ſought after; and that which he conſtituteth and determineth unto himſelf, let him follow diligently, not procraſtinating or delaying, until he attain to his appointed bound.

Aphor. 30.

They which deſire riches, glory of this world, Magiſtracy, honors, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they ſhall obtain them, every one according to his deſtiny, induſtry, and magical ſciences, as the hiſtory of *Meleſina* witneſſeth,

and the Magicians thereof, who ordained, that none of the Italian nation ſhould for ever obtain the rule or Kingdom of *Naples*; and brought it to paſs, that he who reigned in his age, to be thrown down from his ſeat: ſo great is the power of the guardian or tutelar Angels of the Kingdoms of the world.

Aphor. 31.

Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it ſhall be done, if that Prince be not again abſolved from his obedience by a ſucceeding Magician. Therefore the Kingdom of *Naples* may be again reſtored to the Italians, if any Magician ſhall call him who inſtituted this order, and compel him to recall his deed; he may be compelled alſo to reſtore the ſecret powers taken from the treaſury of Magic; a Book, a Gem, a Magical Horn, which being had, any one may eaſily, if he will, make himſelf the Monarch of the world. But *Judæus* chuſed rather to live among Gods until the judgment. before the tranſitory good of this world; and his heart is ſo blind, that he underſtandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal deſtruction. And he may be eaſier called up, than the Angel of *Plotinus* in the Temple of *Iſis*.

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Aphor. 32.

In like manner alſo, the Romans were taught by the Sibyls books; and by that means made themſelves the Lords of the world, as hiſtories witneſs. But the Lords of the Prince of a Kingdom do beſtow the leſſer Magiſtracies. He therefore that deſireth to have a leſſer office or dignity, let him magically call a noble of the Prince, and his deſires ſhall be fulfilled.

Aphor. 33.

But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he ſhall obtain his deſire in that kind, whereby he would grow rich, either in earthly goods, or merchandiſe, or with the gifts of Princes, or by the ſtudy of Metals, or Chymiſtry: as he produceth any preſident of growing rich by theſe means, he ſhall obtain his deſire therein.

Aphor. 34.

All manner of evocation is of the ſame kind and form, and this way was familiar of old time to the Sibyls and chief Prieſts. This in our time, through ignorance and impiety, is totally loſt; and that which remaineth, is depraved with infinite lies and ſuperſtitions.

Aphor. 35.

The human underſtanding is the only effecter

of all wonderful works, ſo that it may be joined to any Spirit; and being joined, ſhe produceth what ſhe will. Therefore we are carefully to proceed in Magic, leſt that Syrens and other monſters deceive us, which likewiſe do deſire the ſociety of the human ſoul. Let the Magician carefully hide himſelf always under the wings of the moſt High, leſt he offer himſelf to be devoured of the roaring Lion; for they who deſire earthly things, do very hardly eſcape the ſnares of the devil.

The Sixth Septinary.

Aphor. 36.

Care is to be taken, that experiments be not mixed with experiments; but that every one be only ſimple and ſeveral. For God and nature have ordained all things to a certain and appointed end: ſo that for example ſake, they who perform cures with the moſt ſimple herbs and roots, do cure moſt happily of all. And in this manner, in Conſtellations, Words, and Characters, Stones, and ſuch like, do lie hid the greateſt influences or virtues indeed, which are inſtead of a miracle.

So alſo are words, which being pronounced, do forthwith cauſe creatures both viſible and inviſible to yield obedience, as well creatures of

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this our world, as of the watery, airy, ſubterranean, and Olympic, ſuperceleſtial, and infernal, and alſo the divine.

Therefore ſimplicity is chiefly to be ſtudied, and the knowledge of ſuch ſimples is to be ſought for from God; otherwiſe by no other means or experience they can be found out.

Aphor. 37.

And let all lots have their place decently: Order, Reaſon, and Means, are the three things which do eaſily render all learning as well of the viſible as inviſible creatures This is the courſe of Order, that ſome creatures are creatures of the light; others, of darkneſs: theſe are ſubject to vanity, becauſe they run headlong into darkneſs, and inthral themſelves in eternal puniſhments for their rebellion. Their Kingdom is partly very beautiful in tranſitory and corruptable things on the one part, becauſe it cannot conſiſt without ſome virtue and great gifts of God; and partly moſt filthy and horrid to be ſpoken of, becauſe it aboundeth with all wickedneſs and ſin, idolatry, contempt of God, blaſphemies againſt the true God and his works, worſhiping of devils, diſobedience towards Magiſtrates, ſeditions, homicides, robberies, tyranny, adulteries, wicked luſts, rapes, theſts, lies, perjuries, pride, and a covetous deſire of rule;

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in this mixture conſiſteth the kingdom of darkneſs: but the creatures of the light, are filled with eternal truth, and with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkneſs, as the members of Chriſt. Between theſe and the other, their is a continual war, until God ſhall put an end to their ſtrife by the laſt judgment.

Aphor. 38.

Therefore Magic is twofold in its firſt diviſion; the one is of God, which he beſtoweth on the creatures of light; the other alſo is of God, but it is the gift which he giveth unto the creatures of darkneſs: and this is alſo two-fold: the one is to a good end, as when the Princes of darkneſs are compelled to do good unto the creatures, God inforcing them; the other is for an evil end, when God permitteth ſuch to puniſh evil perſons, that magically they are deceived to deſtruction; or, alſo he commandeth ſuch to be caſt out into deſtruction.

The ſecond diviſion of Magic is, that it bringeth to paſs ſome works with viſible inſtruments, through viſible things; and it effecteth other works with inviſible inſtruments by inviſible things; and it acteth other things, as well with mixed means, as inſtruments and effects

The third diviſion is, There are ſome things which

which are brought to pafs by invocation of God alone: this is partly Prophetical, and Philofophical; and partly as it were Theophraftical.

Other things there are, which by reafon of the ignorance of the true God, are done with the Princes of Spirits, that his defires may be fulfilled; fuch is the work of the Mercurialifts.

The fourth divifion is, that fome exercife their Magic with the good Angels inftead of God, as it were defcended down from the moft high God: fuch was the Magic of *Baalim.*

Another Magic is, that which exercifeth their actions with the chief of the evil Spirits; fuch were they who wrought by the minor Gods of the heathens.

The fifth divifion is that fome do act with fpirits openly, and face to face; which is given to few: others do work by dreams and other figns; which the ancients took from their auguries and facrifices.

The fixth divifion is, that fome work by immortal creatures, others by mortal creatures, as Nymphs, Satyrs, and fuch-like inhabitants of other elements, Pigmies, *&c.*

The feventh divifion is, that the Spirits do ferve fome of their own accord, without art; others they will fcarce attend being called by art.

Among

Among theſe ſpecies of Magic, that is the moſt excellent of all, which dependeth upon God alone. The ſecond, them whom the Spirits do ſerve faithfully of their own accord. The third is, that which is the property of Chriſtians, which dependeth on the power of Chriſt which he hath in heaven and earth.

Aphor. 39.

There is a ſeven-fold preparation to learn the Magic Art.

The firſt is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as alſo by the ſeal of the creation, and of the creatures; and by the wonderful effects which the viſible and inviſible creatures of God do ſhew forth.

Secondly, it is requiſite, that a man deſcend down into himſelf, and chiefly ſtudy to know himſelf; what mortal part he hath in him, and what immortal; and what part is proper to himſelf, and what diverſe.

Thirdly, that he learn by the immortal part of himſelf, to worſhip, love, and fear the eternal God, and to adore him in ſpirit and truth; and with his mortal part, to do thoſe things which he knoweth to be acceptable to God, and profitable to his neighbours.

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Theſe are the three firſt and chiefeſt precepts of Magic, wherein let every one prepare himſelf that covets to obtain true Magic or divine wiſdom, that he may be accounted worthy thereof, and one to whom the Angelical creatures willingly do ſervice, not occultly only, but alſo manifeſtly, and as it were face to face,

Fourthly, whereas every man is to be vigilant to ſee to what kind of life he ſhall be called from his mothers womb, that every one may know whether he be born to Magic, and to what ſpecies thereof, which every one may perceive eaſily that readeth theſe things, and by experience may have ſucceſs therein; for ſuch things and ſuch gifts are not given but only to the low and humble.

In the fifth place we are to take care, that we underſtand when the Spirits are aſſiſting us, in undertaking the greateſt buſineſs; and he that underſtands this, it is manifeſt, that he ſhall be made a Magician of the ordination of God; that is, ſuch a perſon who uſeth the miniſtry of the Spirits to bring excellent things to paſs. Here, as for the moſt part, they ſin, either through negligence, ignorance, or contempt, or by too much ſuperſtition; they offend alſo by ingratitude towards God, whereby many famous men have afterwards drawn upon themſelves deſtruction:

tion: they ſin alſo by raſhneſs and obſtinacy; and alſo when they do not uſe their gifts for that honor of God which is required.

Sixthly, The Magician hath need of faith and taciturnity, eſpecially, that he diſcloſe no ſecret which the ſpirit hath forbid him, as he commanded *Daniel* to ſeal ſome things, that is, not to declare them in public; ſo as it was not lawful for *Paul* to ſpeak openly of all things which he ſaw in a viſion. No man will believe how much is contained in this one precept.

Seventhly, In him that would be a Magician, there is required the greateſt juſtice, that he undertake nothing that is ungodly, wicked or unjuſt, nor let it once come into his mind; and ſo he ſhall be divinely defended from all evil.

Aphor. 40.

When the Magician determineth with himſelf to do any incorporal thing, either with any exterior or interior ſenſe, then let him govern himſelf according to theſe ſeven ſubſequent laws, to accompliſh his Magical end.

The firſt Law is this, That he know that ſuch a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the courſe of his life according to the rule preſcribed in the word of God.

Secondly

Secondly, Always pray with DAVID, *Take not thy holy Spirit from me; and ſtrengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beſeech thee, O heavenly Father, do not give power to any lying Spirit, as thou didſt over* Ahab *that he periſhed; but keep me in thy truth.* Amen.

Thirdly, Let him accuſtom himſelf to try the Spirits as the Scripture admoniſheth; for grapes cannot be gathered of thorns: let us try all things, and hold faſt that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

The fourth is, To be remote and clear from all manner of ſuperſtition; for this is ſuperſtition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to chuſe or frame to ourſelves, to worſhip God with ſome kind of worſhip which he hath not commanded: ſuch are the Magical ceremonies of Satan, whereby he impudently offereth himſelf to be worſhiped as God.

The fifth thing to be eſchewed, is all worſhip of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of nature: which things many falſe and wicked Magicians feign.

Sixthly

Sixthly, All the deceitful imitations and affectins of the devil are alſo to be avoided, whereby he imitateth the power of the Creation, and of the Creator, that he may produce things with a word, that they may not be what they are. Which belongeth only to the Omnipotency of God, end is not communicable to the creature.

Seventhly, Let us cleave faſt to the gifts of God, and of his holy ſpirit, that we may know them, and diligently embrace them with our whole hearts, and all our ſtrength.

Aphor. 41.

We come now to the nine laſt Aphoriſms of this whole Tome; wherein we will, the divine mercy aſſiſting us, conclude this Magical *Iſagoge.*

Therefore in the firſt place it is to be obſerved, what we underſtand by Magician in this work.

Him then we count to be be a Magician to whom by the grace of God the ſpiritual eſſences do ſerve to manifeſt the knowledge of the whole univerſe, and of the ſecrets of nature contained therein, whether they are viſible or inviſible. This deſcription of a Magician plainly appeareth, and is univerſal.

An evil Magician is he, whom by the divine permiſſion the evil ſpirits do ſerve, to his temporal and eternal deſtruction and perdition, to deceive

deceive men, and draw them away from God; ſuch was *Simon Magus*, of whom mention is made in the *Acts of the Apoſtles*, and in *Clemens*; whom St. *Peter* commanded to be thrown down upon the earth, whereas he had commanded himſelf, as it were a God, to be raiſed up in the air by the unclean Spirits.

Unto this order are alſo to be referred all thoſe who are noted in the two Tables of the Law; and are ſet fourth with there evil deeds.

The ſubdiviſions and ſpecies of both kinds of Magic, we will note in the Tomes following. In this place it ſhall ſuffice, that we diſtinguiſh the Sciences, which is good, and which is evil; whereas man ſought to obtain them both at firſt, to his own ruin and deſtruction, as *Moſes* and *Hermes* do demonſtrate.

Aphor. 42.

Secondly, we are to know, That a Magician is a perſon predeſtinated to this work from his mothers womb; neither let him aſſume any ſuch great things to himſelf, unleſs he be called divinely by grace hereunto, for ſome good end; to a bad end is, that the Scriptures might be fulfilled, *It muſt be that offences will come; but woe be to that man through whom they come.* Therefore as we have before oftentimes admoniſhed, With fear and trembling we muſt live in this world.

Not-

Notwithſtanding I will not deny, but that ſome men may with ſtudy and diligence obtain ſome ſpecies of both kinds of Magic, if it may be admitted. But he ſhall never aſpire to the higheſt kinds thereof; yet if he covet to aſſail them. he ſhall doubtleſs offend both in ſoul and body. Such are they, who by the operations of falſe Magicians, are ſometimes carried to Mount *Horeb*, or in ſome wilderneſs or deſarts; or they are maimed in ſome member, or are ſimply torn in pieces, or are deprived of their underſtanding; even as many ſuch things happen by the uſe thereof, where men are forſaken by God, and delivered to the power of Satan.

The Seventh Septinary.

Aphor. 43.

The Lord liveth, and the works of God do live in him by his appointment, whereby he willeth them to be; for he will have them to uſe their liberty in obedience to his commands, or diſobedience thereof. To the obedient, he hath propoſed their rewards; to the diſobedient he hath propounded their deſerved puniſhment. Therefore theſe ſpirits of their free will through their Pride and contempt of the Son of God, have revolted from God their Creator, and are reſerved unto the day of wrath; and there is left

in

in them a very great power in the creation; but notwithſtanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magician of God, which ſignifies a wiſe man of God, or one informed of God, is led forth by the hand of God unto all everlaſting good, both mean things, and alſo the chiefeſt corporal things

Great is the power of Satan, by reaſon of the great ſins of men. Therefore alſo the Magicians of Satan do perform great things, and greater than any man would believe: although they do ſubſiſt in their own limits, nevertheleſs they are above all human apprehenſion, as to the corporal and tranſitory things of this life; which many ancient hiſtories, and daily examples do teſtify. Both kinds of Magic are different one from the other in their ends: the one leadeth to eternal good, and uſeth temporal things with thankſgivings; the other is a little ſolicitous about eternal things; but wholly exerciſing himſelf about corporal things, that he may freely enjoy all his luſts and delights in contempt of God and his anger.

Aphor. 44.

The paſſage from the common life of man unto a Magical life, is no other but a ſleep, from that life; and an awaking to this life; for thoſe things

things which happen to ignorant and unwiſe men in their common life, the ſame things happen to the willing and knowing Magician.

The Magician underſtandeth when the mind doth meditate of himſelf; he deliberateth, reaſoneth, conſtituteth, and determineth what is to be done; he obſerveth when his cogitations do proceed from a divine ſeparate eſſence, and he proveth of what order that divine ſeparate eſſence is.

But the man that is ignorant of Magic, is carried to and fro, as it were in war with his affections; he knoweth not when they iſſue out of his own mind, or are impreſſed by the aſſiſting eſſence, and he knoweth not how to overthrow the counſels of his enemies by the word of God, or to keep himſelf from the ſnares and deceits of the tempter.

Aphor. 45.

The greateſt precept of Magic is, to know what every man ought to receive for his uſe from the aſſiſting Spirit, and what to refuſe: which he may learn of the Pſalmiſt, ſaying, *Wherewith ſhall a young man cleanſe his way? in keeping thy word, O Lord.* To keep the word God, ſo that the evil one ſnatch it not out of the heart, is the chiefeſt precept of wiſdom. It is lawful to admit of, and exerciſe other ſuggeſtions

which

which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit ſuch ſuggeſtions proceed; but we ought to take heed, that we are not too much buſied about unneceſſary things, according to the admonition of Chriſt; *Martha, Martha, thou art troubled about many things; but Mary hath choſen the better part, which ſhall not be taken from her.* Therefore let us always have regard unto the ſaying of Chriſt, *Seek ye firſt the Kingdom of God and his righteouſneſs, and all theſe things ſhall be added unto you.* All other things, that is, all things which are due to the mortal Microcoſme, as food, raiment, and the neceſſary arts of this life.

Aphor. 46.

There is nothing ſo much becometh a man as conſtancy in his words and deeds, and when the like rejoiceth in his like; there are none more happy than ſuch, becauſe the holy Angels are converſant about ſuch, and poſſeſs the cuſtody of them: on the contrary, men that are unconſtant are lighter than nothing, and rotten leaves. We chuſe the 46 Aphoriſm from theſe. Even as every one governeth himſelf, o he alureth unto himſelf Spirits of his nature and condition: but one very truly adviſeth, that no

man ſhould carry himſelf beyond his own calling, leſt that he draw unto himſelf ſome malignant Spirit from the uttermoſt parts of the earth, by whom either he ſhall be infatuated and deceived, or brought to final deſtruction. This precept appeareth moſt plainly: for *Midas*, when he would convert all things into Gold, drew up ſuch a Spirit unto himſelf, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his fooliſhneſs had not been corrected by the mercy of God. The ſame thing happened to a certain woman near *Frankford* at *Odera*, in our times, who would ſcrape together and devour money of any thing. Would that men would diligently weigh this precept, and not account the hiſtories of *Midas*, and the like for Fables; they would be much more diligent in moderating their thoughts and affections, neither would they be ſo perpetually vexed with the Spirits of the golden Mountains of *Utopia*. Therefore we ought moſt diligently to obſerve, that ſuch preſumption ſhould be caſt out of the mind, by the word, while they are new; neither let them have any habit in the idle mind, that is empty of the divine word.

He

Aphor. 47.

He that is faithfully converſant in his vocation, ſhall have alſo the Spirits conſtant companions of his deſires, who will ſucceſſively ſupply him in all things. But if he have any knowledge in Magic, they will not be unwilling to ſhew him, and familiarly to converſe with him, and to ſerve him in thoſe ſeveral miniſtries, unto which they are addicted; the good Spirits in good things, unto ſalvation; the evil Spirits in every evil thing to deſtruction. Examples are not wanting in the hiſtories of the whole world; and do daily happen in the world. *Theodoſius* before victory of *Arbogaſtus*, is an example of the good; *Brute* before he was ſlain, was an example of the evil Spirits, when he was perſecuted of the Spirit of *Cæſar*, and expoſed to puniſhment, that he ſlew himſelf, who had ſlain his own Father and the Father of his country.

Aphor. 48.

All Magic is a revelation of Spirits of that kind, of which ſort the Magic is; ſo that the nine Muſes are called in *Heſiod*, the ninth Magic, as he manifeſtly teſtifies of himſelf in *Theogony*. In *Homer*, the genius of *Ulyſſes* in *Pſigi-*

ogagia. *Hermes*, the Spirits of the more ſublime parts of the mind. God revealed himſelf to *Moſes* in the buſh. The three wiſe men who came to ſeek Chriſt at *Jeruſalem*, the Angel of the Lord was their leader. The Angels of the Lord directed *Daniel*. Therefore there is nothing whereof any one may glory; *For it is not unto him that willeth nor unto him that runneth; but to whom God will have mercy*, or of ſome other ſpiritual fate. From hence ſpringeth all Magic, and thither again it will revolve, whether it be good or evil. In this manner *Tages* the firſt teacher of the Magic of the Romans, guſhed out of the earth. *Diana* of the Epheſians ſhewed her worſhip, as if it had been ſent from heaven. So alſo *Apollo*. and all the Religion of the Heathens is taken from the ſame Spirits; neither are the opinions of the Sadduces, human inventions.

Aphor. 49.

The concluſion therefore of this *Iſagoge* is the ſame which we have already ſpoken of, That even as there is one God, from whence is all good; and one ſin, to wit, diſobedience, againſt the will of the commanding God, from whence comes all evil; ſo that *the fear of God is the beginning of all wiſdom*, and the profit of all

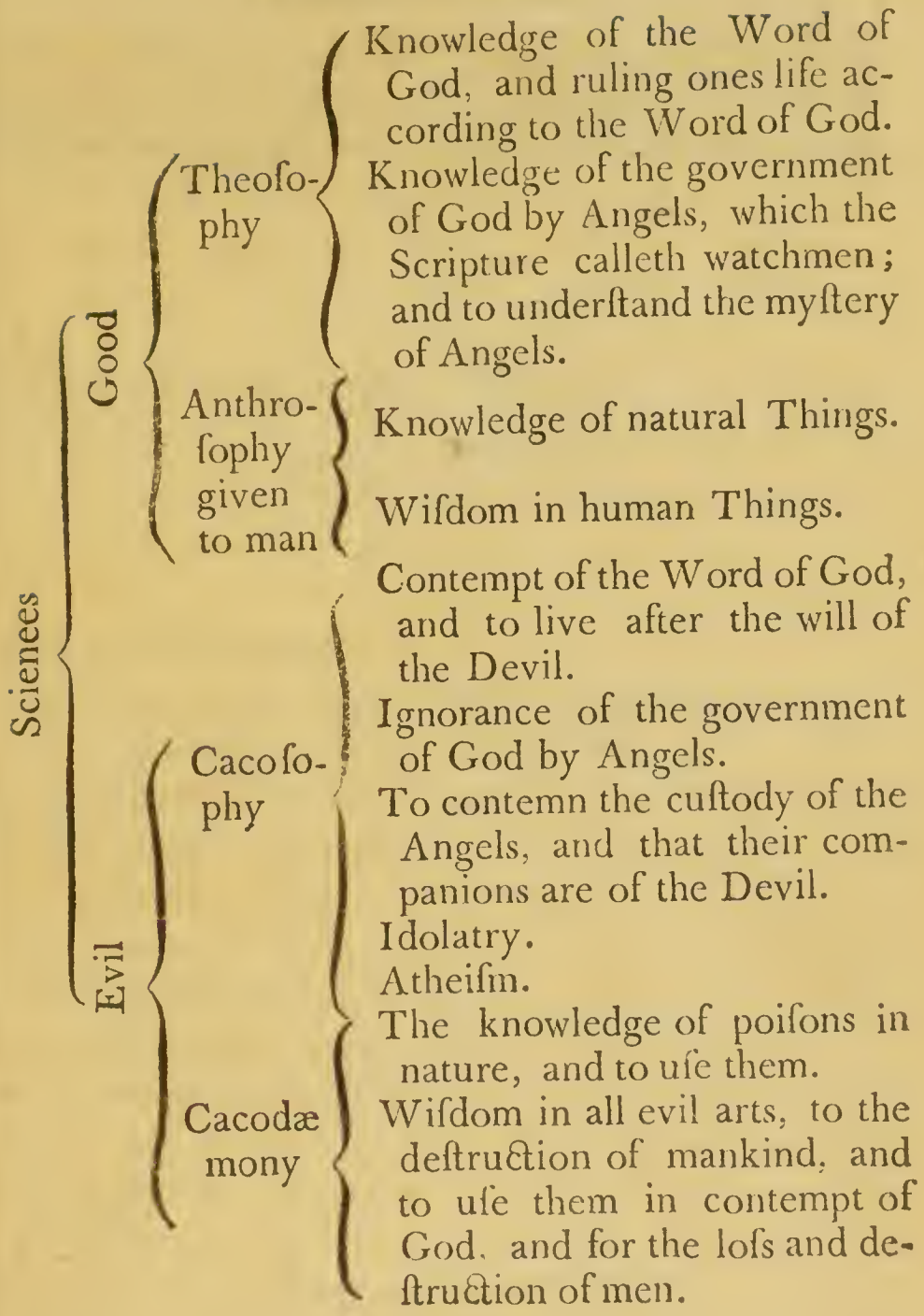
all Magic; for obedience to the will of God, followeth the fear of God; and after this, do follow the preſence of God and of the holy Spirit, and the miniſtry of the holy Angels, and all good things out of the inexhauſtable treaſures of God.

But unprofitable and damnable Magic ariſeth from this; where we loſe the fear of God out of our hearts, and ſuffer ſin to reign in us, there the Prince of this world, the God of this world beginneth, and ſetteth up his kingdom inſtead of holy things, in ſuch as he findeth profitable for his kingdom; there even as the ſpider taketh the fly which falleth into his web, ſo Satan ſpreadeth abroad his nets, and taketh men with the ſnares of covetouſneſs, until he ſucketh him, and draweth him to eternal fire, theſe he cheriſheth and advanceth on high, that their fall may be the greater.

Courteous Reader apply thy eyes and mind to the ſacred and profane Hiſtories, and to thoſe things which thou ſeeſt daily to be done in the world, and thou ſhalt find all things full of Magic, according to a two-fold Science, good and evil; which, that they may be the better diſcerned, we will put here their diviſion and ſubdiviſion, for the concluſion of theſe *Iſagoges*;

wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be laboured for by every one, to a competant end of life and living.

Sciences


Sciences
Good
Evil
Theosophy
Knowledge of the Word of God, and ruling ones life according to the Word of God.
Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the mystery of Angels.
Anthrosophy given to man
Knowledge of natural Things.
Wisdom in human Things.
Cacosophy
Contempt of the Word of God, and to live after the will of the Devil.
Ignorance of the government of God by Angels.
To contemn the custody of the Angels, and that their companions are of the Devil.
Idolatry.
Atheism.
Cacodæmony
The knowledge of poisons in nature, and to use them.
Wisdom in all evil arts, to the destruction of mankind, and to use them in contempt of God, and for the loss and destruction of men.

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